THE HISTORY OF THE CHVRCH OF ENGLANDE.

Compiled by *Venerable Bede*, Engliſhman.

Tranſlated out of Latin in to Engliſh by *Thomas Stapleton* Student in Diuinite.

You being ſometimes ſtraungers and enemies in vnderſtanding &c. He hath now reconciled in the body of his fleſhe through death &c. If yet ye continew grounded and ſtedfaſt in the Faith, and be not moued away from the hope of the ghoſpell, which ye haue heard, which hath ben preached amonge all creatures vnder heauen. *Coloſſ. 1.*



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Great seal

E. R.



God saue the Quene.

TO THE RIGHT EXCELLENT AND MOST GRATIOVSE PRINCESSE, ELIZABETH BY THE GRACE OF God Quene of England, Fraunce, and Ireland, Defendour of the Faith.

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IF THE mind of man (moſt gratiouſe Souuerain) in reſpect of vvhich vve are made after the image of the higheſt, excelled not in paſsing degrees, the lumpe of mortall fleſhe, by meanes vvhereof it vttereth his naturall functions, iff the qualitees of the one ſurmounted not infinitly the conditions of the other, neither ſhould it ſeme vvorthe the vvhile to ſet penne to paper for defenſe of true religion, in theſe perilous times of ſchiſme and hereſy, neither vvould it be ſitting for one of my calling to commend ſuch labours to the vevve of your Maieſty. For, as in the vvriting I haue good cauſe to remembre that *Truthe purchaſeth hatred*, ſo in the commending of the ſame I can not forgett that a younge ſcholer, and baſe ſubiect attempteth to talke vvith a right mighty Princeſſe and his lerned Souuerain. Notvvithſtanding, conſidering the invvarde man and better portion off my ſelfe, I haue to comforte me bothe in the one,

and in the other. In the one, respect of the profit vvhich may arise hereby to the deceiued consciences of my dere countremē, your highnes subiectes, my regard to Gods honour and zeale to the truth do make me lesse to feare the displeasure that may ensue. In the other your highnes most gratiouse Clemency, and knovven good affection to be enformed of the truth, enboldeth me to present particularly to your most Royall Maiesty, that vvhich I publish to the vvhole Realmes commodite. For as that vvhich the body receiueth, the Head first vevveth and considereth, so thought I most conuenient, that the generall history of the realme off England shoulde first be commended to the princely head and Souuerain gouuernour of the same. Againe, the history in Latin being dedicated by the Author to a kinge of this realme, one of your most Noble progenitours, it semed no lesse then duty, that the translatiō and nevv publishing of it ought to come forth vnder your highnes protection succeding in the Imperial Crovvne of the same.

The matter of the History is such, that if it may stande vvith your Maiesties pleasure to vevve and consider the same in vvhole or in part, your highnes shall clerely see as vvell the misse informations of a fevve for displacing the auncient and right Christen faith, as also the vvay and meane of a spedy redresse that may be had for the same, to the quietnesse of the greater part of your Maiesties

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moſt loyal and lovvly ſubiectes cõſciences. In this hiſtory it ſhall appeare in vvhat faith your noble Realme vvas chriſtened, and hath almoſt theſe thouſãd yeres cõtinevved: to the glory of God, the enriching of the crovvne, and great vvelth and quiet of the realme. In this hiſtory your highnes ſhall ſee in hovv many and vveighty pointes the pretẽded refourmers of the church in your Graces dominiõs haue departed frõ the patern of that ſounde and catholike faith planted firſt among Engliſhemen by holy S. Auguſtin our Apoſtle, and his vertuous cõpany, deſcribed truly and ſincerely by *Venerable Bede*, ſo called in all Chriſtendom for his paſsing vertues and rare lerning, the Author of this Hiſtory. And to thentent your highnes intention bent to vveightier conſiderations and affaires may ſpende no longe time in eſpying oute the particulars, I haue gathered out of the vvhole Hiſtory a number of diuerſities betvvene the pretended religion of Proteſtants, and the primitiue faith of the engliſh church, and haue annexed them ſtreight ioyning to this our ſimple preface. Maie it pleaſe your moſt gracious highnes to take a ſhort vevv of it, and for more ample intelligence of euery particular (if it ſhall ſo like your highneſſe) to haue a recourſe to the booke and chapter quoted.

Beſide the vvhole hiſtory of holy and lerned S. Bede, I haue publiſhed a ſhort and neceſſary diſcourſe to mete vvith the only argument of ſuch as

vvill pronoũce this vvhole booke to be but a fardle of papiſtry, a vvitneſſe of corrupted doctrine, a teſtimony of that age and time vvhich they haue already condẽned for the time of no true Chriſtianite at all: of ſuch I ſaie as haue altered the faith vve vvere firſt Chriſtened in, condemning our dere forefathers of allmoſt theſe thouſand yeares, the Chriſten inhabitants of your graces dominions. This I haue done principally in ij partes. In the firſte by expreſſe teſtimonies of holy Scripture, the pſalmes, the prophets, and the nevv Teſtamẽt, by remouing the obiections of the aduerſaries taken out of holy Scripture, by the glorious ſucceſſe of theſe later 900. yeares in multiplying the faithe of Chriſt through the vvorlde, laſt of all by clere and euident reaſons I haue proued that the faith of vs Engliſhmen all theſe ix c. hundred yeares, coulde not poſsibly be a corrupted faith, traded vp in ſuperſtitions, blindneſſe, and idolatry, as it is falſely and vvickedly ſurmiſed of many, but that it is the true and right Chriſtianite no leſſe then the firſte vj. c. yeares, and immediat ſucceſsion of the Apoſtles. In the ſecond part, vvhere vve gather a number of differences in doctrine, in eccleſiaſticall gouernement, in the order and maner of proceding, in the courſe and cõſequẽces of both religiõs, that firſt plãted among vs and ſo many hundred yeares cõtinevved, and this preſently preached and pretẽded, I haue ſhevved by the teſtimonies of the moſte

ſte auncient and approued Fathers, of the Councels and hiſtories of that time, that in all ſuch differences our faith firſt planted and hitherto continevved amonge vs, agreeth and concurreth vvith the practiſe and b elefe of the firſt vj. c. yeres, the time approued by al mens conſent for the right and pure Chriſtianite. If it may ſtande vvith your Maieſties pleaſure to vveigh this double truthe ſo clerely proued firſt out of Gods holy vvorde and euident reaſon, then out of the aſſured practiſe of the primitiue churche, your Grace ſhall quickely ſee a ready redreſſe of preſent ſchiſmes, a compendious quieting of troubled conſciences, and an open pathe to returne to the faith, vvithoute vvhiche is no ſaluation. As vve knovve right vvell, the meaning of your gracious highnes to be already ſeriouſly bent to haue the truthe tried and to be ſincerely publiſhed throughe all your Graces dominions, ſo to the ende that this godly zeale maie in your Maieſties moſt Princely hart the more be kindled and cõfirmed, moſt humbly and lovvly I beſeche the ſame, to beholde a fevve examples of the moſt puiſſant Princes that haue ben in Chriſtendom, vvhich in that ſingular vertu haũe principally excelled.

At vvhat time Princes and Emperours (hauing certaine hundred yeares fought and ſtriued all in vaine againſt the light of the ghoſpel and publiſhing of Chriſten religion) beganne at length them

ſelues to take the ſvvete yoke of Chriſte, to ſubmit their Sceptres to his holy Croſſe, and ioyning deuoute humilite vvith vvordly policie began to procure their ſoule helth, and to prouide for the vvorlde to come, then the prophecy of Eſaie vvas in them fullfilled ſaying to the churche of Chriſt.

Eſaie. 49. *Beholde I will ſtretche out mine hande to the gentils, and ſett vpp my token to the people. They ſhall bringe thee thy ſonnes in their lappes, and cary their daughters vnto thee vppon their ſhoulders. For kinges ſhall be thy nurſing Fathers, and Quenes ſhall be thy nurſing mothers. They ſhall fall downe before thee: &cet.* Then their chiefe endeuour and principall care hath ben to maintaine the only Catholike faith in their dominions, and to chaſe eſteſoones all ſchiſmes and hereſies that from time to time ſprange vp amonge. Conſtantin the great (vvorthely ſo called for ſondry reſpects) the Arrian hereſy vnder him ariſing, laboured by all meanes poſsible and ſemely to his princely vocation to quéche the ſame. For this purpoſe, firſt he directed that lerned and vertuous Father Oſius biſſhop of

Nicepb. li. 8. cap. 12. Corduba in Spayne, to the churches of Ægypte vvhere the terrible tragedy of that hainous hereſie beganne, vvith his letters of exhortation to reconcile them againe vvhich vvere diuided in matters of the faith. He vvrote alſo to Arrius him ſelfe

Cap. 13. and Alexander the biſſhop of Alexandria, perſuading vvith them to come to agreement and accorde. After (al this ſuffiſing not) at the motion and

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order of the vertuous biſhops of that time and by their ordinary meanes, he cauſed the truthe of the controuerſy to be enquired, examined, and diſcuſſed in a full and generall Councell helde at Nice, vvhere he preſented him ſelfe bearing the charges of the biſhops that dvvelled farre of. After this councell according to the determination of thoſe holy Fathers, for quieting the church, he baniſhed *Arrius*, *Theognis*, *Euſebius* of Nicomedia, and other maſters of that ſecte. He talked alſo and commoned vvith *Aceſius* a biſhopp of the Nouatians, labouring to vvinne him to the Catholike church againe. Being troubled alſo vvith *Donatus* and his complices breding then a nevve ſecte in Chriſtes church, againſt Cæcilianus their lavvfull biſhop, he vvrote vnto *Miltiades* then Pope of Rome to decide the matter, and directed a commiſſion out of his ovvne Courte for the better expedition of the ſame. Thus laboured that vertuous and Chriſten Emperour Conſtantin the great to maintaine the vnite of Chriſtes church, and to aboliſh all hereſies in the prouinces of the vvhole vvorld then ſubiect vnto him. This glaſſe he lefte to his poſterite other Chriſten Princes to looke on.

In præfat. Nic. Con.

Nicep. lib. 8. cap. 14.

Idem li. 7. cap. 42.

Valentinian the firſt, the next catholike Emperour of any continuaunce after Conſtantin, ſo earneſtly tẽdred the catholike religion, that vvhen Valẽs his brother the Arriã Emperour of the Eaſt, demaunded aide of him againſt the Gotthes, then

Hiſt. 1 tripart. libr. 8. c. 13.

breaking in to the Romain empire, he anſvvered that being an heretike, it could not ſtande vvith his conſcience and religion to helpe him: fearing vvorthely the checke that God by the mouth of Iehu gaue to Ioſaphat kinge of Iuda, for aiding the Apoſtata and Idolater Achab, kinge of Iſraell. Theodoſius ſucceſſour of Valens in the Eaſt called alſo the great for his vvorthy and princely qualities, for the maintenaunce of the catholike faith of Chriſtes church, publiſhed an edict againſt the Arrians and the Manichees, vvherby he imbarred them all maner of aſſembles, preaching or teaching, baniſhed thē out of cites and places of reſorte commaunding alſo no man ſhould company vvith them. Againe the ſame Emperour after much diſputations and conferences had vvith the Arrians, perceauing at lenght by the aduiſe of *Siſinnius*, that they agreed not amonge them ſelues, nor approued the lerned vvriters in Chriſtes churche before their time (bothe vvhich great faultes are euident in the principal promoters of this nevv pretended religion) vtterly to extinguiſh all hereſy, and for a finall extirping of ſchiſme, he vvith Gratian commaunded expreſſely, that ſuch doctrine and religion only ſhoulde take place, as *Damaſus*, then Pope off Rome, taughte and allovved.

2. par. 19, & .25.

L. Omnes Vetitæ. Cod. de he. et Manich.

Socrates li. 5. c. 10. Sozomenus lib. 1. c. 17.

Honorius and Arcadius ſonnes to Theodoſius, folovved the godly ſteppes of the vertuous Prince their Father. Thereupon Arcadius by the ſtoute

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aduiſe of Chriſoſtom vvould not graunt to *Gainas* a famous Scythian Captain vnder him one poore corner in all the Eaſt to practiſe his Arrian profeſſion in. Honorius likevviſe hauing information of the horrible ſchiſmes of the Donatiſtes in Afrike, directed in commiſſion thither Marcellinus to be preſent at a general aſſemble in Carthage of the caholike biſhops and the Donatiſtes, as it appeareth by the conferences of that aſſemble yet extant in the vvorkes of S. Auguſtin. *Niceph. li. 13. c. 5.* *Tom. 7.*

Hovv diligent Theodoſius the ſecond next ſucceſſour to the foreſaied Emperours vvas in extirping the hereſy of Neſtorius, and in ſetting forth the right doctrine touching the godhed of the holy Goſt againſt Macedonius and his ſcholers, the vvritings of Cyrillus *ad Reginas*, and to Theodoſius him ſelfe do euidently declare.

After theſe Marcianus the Emperour vvith that vertuous princeſſe Pulcheria laboured diligently to extinguiſh the hereſy of Eutyches, as it may appeare by ſundry epiſtles of lerned Leo then Pope of Rome ſolliciting eftſoones the Emperour thereto, and by the Actes of the fourth generall councell of Chalcedon. VVhich not long after him Iuſtinus the Emperour, vvith ſnch Chriſten zeale defended that he cauſed Seuerus the ſchiſmaticall biſhop of Antioch to haue his toūg cut out for the daily blaſphemies he vttered againſt that councell. Iuſtinian alſo his ſucceſſour cauſed al the hereticall bookes *Niceph. li. 17. c. 2.* *cap. 9.*

and

and vvritinges of the saied Seuerus and other to be burned and made it death to any that kept or vsed any such books. The Christen zeale of this Emperour tovvard the maintenaunce of Christen religiō is declared in the fift general coūcel kept at Cōstantinople against sundry heresies. Procopius cōmending the earnest and vertuous zeale of this Emperour, vvriteth that he vvould neuer admit *Gelimerius* a valiaunt Captain and one that had done him noble seruice ioyning vvith Belisarius in the vvarres against the VVandalls, vnto the order of his Nobilite, bicause he vvas infected vvith the Arrian heresy.

Cap. 27.

De bello vandalico. lib. 4.

Such hath alvvaies bē (most gracious Souuerain) the vertuous zeale of the vviseſt and most politicke Princes to extirpat heresies and false religiō out of their dominiōs, knovving right vvel, that none are better subiects to the Prince than such as most deuoutly serue almighty God. And again that nothing more highly pleaseth God thā that a prince do farder and set forth the true seruice and vvorshipping of him. Such a one vvas kinge Dauid, of vvhō therfor God saied. *I haue foūd Dauid a mā according to my harts desire.* And these Emperours here specified, as they tēdred most the setting forth of true religiō, and abolishment of the false, so prospered they most of al other in vvorldly respectes. For as vnder Constantin the great first by vs mencioned the empire most florished, and vvas thē first placed

Act. 13.

ced in the East, the cyte of Byzance being then magnificently enlarged, and called Constantinople of that most mighty Emperours name, as he had diuers and most glorious conquestes against the tyrans, Maxentius, Licinius, and other forrain barbarous enemies, so (to lett passe the other) Iustinian the last of vs mentioned vvas he that most gloriously restored vpp againe the Maiesty of the Romain empire then allmost fallen flatt dovvne, chasing the VVandals out of Afrike, cleering Italy and the vvest empire of the Gotthes, extinguishing vtterly the Hunnes in Græce, and hauing most noble victories against the Persians. *Procopius lib. 1.2.3. & 4.*

Longe it vvere particularly to discourse vpon the Princes of euery singular prouince in Christendom, and to notise vnto your hignes, the zeale, diligence, and endeuour of eche one in extirping hæresy and schismes. Yet to thentent it may appeare that the one Imperiall Crovvne of Christendome being parted in to seuerall realmes and dominions, the zeale of eche one in the particular prouinces vvas no lesse to maintaine the vnite off Christes church, then vvhen the vvhole vvas vnder the monarchie of one Empire, may it please your most gracious highnes to call to remembraunce that this Christen and godly zeale hath ben in the Princes of seuerall countrees so glorious and euident, that in respect of the same, most honourable titles haue ben appropriated to the royall

Crovvnes of ſuch perſonages.

To the Imperiall Crovvne of your Maieſty, the Noble and glorious title of *Defender of the faith* hath ben of late yeares annexed and perpetually geuen by the See Apoſtolike, for the moſt godly and lerned vvorke of your highnes moſte noble Father, our late dread Souerain, in defence of the ſeuen holy Sacraments of Chriſtes Church (off vvhich the ſcholers of Geneua haue taken avvay fiue) and againſt the vvicked hereſies of that levvde Apoſtata Martyn Luther. To the crovvne of Spayne for the great zeale of kinge Alphonſus in extirping the Arrian hereſy, aboue 800. yeares paſt, the title of *Catholike* vvas annexed, and continueth yet hitherto vnblemiſhed. To the crovvne of the frenche kinge for the paſsing zeale of thoſe princes (namely of Clouis the firſt Chriſten kinge, of Charlemain, of Philippe ſurnamed Auguſte) in extirping hereſies from time to time out of their dominions, the title of *Moſt Chriſtian*, hath alſo ben appropriated from the time of Pipin and Charlemaign his Sonne hitherto.

Michael Ritius Neapolitanus.

Let annales de France

Though I abſtaine (to auoide prolixite) the farder recitall of particular Princes, yet may it pleaſe your moſt excellent Maieſty fauorably to attend to one or tvvo examples more for the extirping of the hereſies of Iohn vvicleff and the Bohems, contayning in many pointes the doctrine novve preached for the very true vvorde off God.

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In the hiſtory of Polidore vve read of that Noble prince and of moſt vvorthy memory Henry the fifte one of your highnes moſt noble lineall progenitours, that hauing called a Parlement, and decreed therein a voyage in to Fraunce for recouery of his right, the mony being gathered, ſouldiars preſſed, all thinges prepared for that enterpriſe, yet the generall Councell of Conſtance then beinge appointed, he ſtaied his priuat quarell for Gods cauſe, directed his legats vnto the Councell, expected the fine thereof, and in the meane vvhile appeaſed the rebellion of Iohn Oldecaſtle labouring by force and diſobedience againſt his Souuerain (as the nevv VVicleſſs do preſently in Fraunce and Scotland) to maintaine the hereſy of VVicleff, and pronounced traitours all the adherents of that vvicked ſecte. By this ſpeedy diligence of that gratious Prince, bothe that hereſy vvas then quailed in your highnes dominions, and (as Polidore noteth) the Noble victories of that valiaunt prince enſued: God vndoubtedly proſpering his affaires, vvho had preferred the quarell of him, before his ovvne prepared viage. *Lib. 22.*

It is novv a hundred yeares and more ſence the time that the kingdō of Bemeland being greuouſly mangled and almoſt deſtroied vvith ciuill ſedition through the ſchiſmes and hereſies plāted there by the ſame VVicleff and Huſs, vvas offred of the people it ſelfe to the king of Poole *Vladiſlaus* to ha- *Cromerus in epiſt. ad Proceres Poloniæ.*

ue and rule it as his ovvn, ſetting amonge them ſome quiet order of gouernemēt. But bicauſe of the hereſies then præuailing, it vvas of that vertuous Prince vtterly refuſed. Yea vvarre alſo vvas threatened them vnleſſe they agreed and recōciled them ſelues to the Catholike church.

If it may like your moſt excellent highnes after the patern and examples of theſe moſt puiſsāt and vertuous Princes to procede in your moſt gratious meaning to the publiſhing of the true chriſten faithe (vvhich is but one, and not nevv) through your graces dominions, as al Chriſtendom hartely vviſſheth, the vevve and conſideration of this preſent hiſtory, a vvorthy and moſt authentike vvitneſſe of the firſt and true Chriſten faith planted in your Graces dominions, vvith that vvhich is annexed to proue it a right and vncorrupted faithe, ſhal not a litle (I truſt in God, in vvhoſe handes the hartes of Princes are) moue and farder your highnes vertuous intēt to the ſpedy atchieuing of that it deſireth. For faith being one (as the Apoſtle expreſſely ſaieth) that one faithe being proued to be the ſame vvhich vvas firſt graffed in the harts of engliſhmē, and the many faithes of proteſtants being founde different from the ſame in more then fourty clere differēces gathered out of this preſēt hiſtory (vvhiche reporteth not al, but a fevv by occaſion) it muſt remaine vndoubted, the pretended faith of proteſtants to be but a baſtard ſlippe proceding of an o-

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ther ſtocke(as partly of old renevved hereſies,partly of nevv forged interpretations vpon the vvritten text of Gods vvorde) and therefore not to be rooted in your graces dominions,leſt in time, as hereſies haue done in Grece and Afrike, it ouergrovve the true braunches of the naturall tree,cõſume the ſpringe of true Chriſtianite, and ſucke oute the ioyſe of al right religion:leauing to the realme the barke and rine only,to be called chriſtians. VVhich lamentable caſe the more euery Chriſten hart abhorreth,and your highnes moſt gracious meaning eſpecially deteſteth,the more it is of vs your highnes moſt lovvly and loyall ſubiectes to be vviſhed and daily to be praied for at the dreadful throne of Gods depe mercy,that it may pleaſe his goodneſſe ſo to direct the harte of your highnes,ſo to inſpire vvith his heauenly grace the moſt gracious meaning of your Maieſty,that it may vvholy and perfectly be bent to the reſtoring of the one catholike and Apoſtolical faith of Chriſtendom,to the extirping of ſchiſme and hereſy, and to the publiſhing of Gods true ſeruice. Al to the honour of almighty God,to the contentatiõ of your Maieſties pleaſure,and to the vvelth of your graces dominiõs. The vvhich God of his tendre mercy, through the merites of his dere Son,and interceſsion of all bleſſed Saints in heauen, graunt. Amen.

Your highnes moſt lovvly ſubiect,and bounden oratour, *Thomas Stapleton.*

DIFFERENCES BE-
TWENE THE PRIMITIVE FAITHE OF ENGLAND CONTINEVVED ALMOST THE-
se thousand yeres, and the late pretensed faith of protestants: gathered out of the History of the churche of England compiled by Venerable Bede an Englisn man, aboue DCCC. yeares paste.

BEcause if the faith first plãted amõg vs englishmen, was nõ right Christen faith at all, then protestants (if their faithe be right) are now the Apostles of England, let vs cõsidre what Apostolicall markes we finde in our first preachers, wanting in protestants.

1. 2. Cor. 12. *S. Augustin our Apostle, shewed* Signum Apostolatus sui in omni patientia in signis & prodigijs: *the token of his Apostleship in all patience, in signes and miracles, as S. Paule writeth of him selfe to the Corinthians, whose Apostle also he was. And of such miracles wrought by our Apostle S. Augustin, and howe Ethelbert the first Christen king of englishmen, was thereby induced to the faith, the first booke, the* XXXVI. *and the* XXXI. *chapters, Item the second booke, the second chapter do evidenly testifie. Miracles in confirmation of their doctrine protestants haue yet wrought none.*

2. Act. 4. *In the primitiue church of the Apostles, we read,* Credentiũ erat cor vnum & anima vna. *The multitude of them that beleued, were of one harte and of one minde. How much our Apostles tendred this vnite, it may appeare in the second booke, the* II. *Chapter, where they labour to reduce the olde Brittons to the vnite of Christes church. Nothing is more notorious in protestants, then their infamous dissension.*

3. Ioan. 20. *Our Apostles and first preachers wer sent by an ordinary vocatiõ as Christ was sent of his Father, and of him the Apostles. The history reporteth their vocation in the first book, the* XXIII. *Chap. Protestãts haue first preched their doctrine without vocatiõ or sending at al, such*

as the church of Christ requireth, as it is other where at large proued.

If this enterprise be of men saied Gamaliel of the Apostles preaching, it shall perish. But if it be of God it shall not perish. Our faith of England hath continued 900. yeres and vpward. The protestants faith is already chaunged from Lutheran to sacramentary in the compasse of lesse then 20. yeres, and their primitiue faith is loste, Luther being now accompted a very papist. 4. Act. 5.

S. Paule saieth. Fides est sperandarum substantia rerum. Faith is the grounde or substaunce of thinges to be hoped for. And againe, that the Iust mã liueth by his faith. Such faith putteth thinges by the beleue and practise wheroff we may be saued. Such a faith our Apostles taught vs. Our Crede, our sacraments, our lawes and Canons ecclesiastical receaued of them do witnesse. The faith off protestants is (as I may so saie) ablatarum substantia rerum. A substaunce or masse off things taken away and denied. It is a negatiue religion. It hath no affirmatiue doctrine but that which catholikes had befor. Al that is their own, is but the denial of oures. This other wher is proued, and may also presently appere by the differences which folow in doctrin betwene them and vs. 5 Heb. 11. Rom. 1.

Differences in doctrine.

Our Apostles saied masse. In the first book, the xxv. Chap. it is mentioned. Item of their successours in the fourth book the xiiij. and xxij. chap. Nothing is more horrible in the sight of protestants then Masse. 6.

In the Masse is an externall sacrifice offred to God the Father the blessed body and bloud off Christ him selfe. In the fifte booke the xxij. chap. this doctrine is expresely reported. This semeth an extreme blasphemy to protestants. 7.

This sacrifice is taught to be propitiatory in the iiii. booke, the xxii. chap. Protestants abhorre vtterly such doctrine. 8.

Off confession off sinnes made to the priest the fourth booke doth witnesse in the xxv. chap. and xxvii. chap. This sacrament in the faith off protestants off our countre is abolished. 9

Satisfaction and penaunce for sinne enioyned, appereth in the fourth booke the xxv. chap. also: which in like maner the court off protestants ad- 10.

admitteth not.

11. Merit off good works in the history is eſteſoones iuſtified. In the.4. booke the 14 and 15.chap. This doctrine ſemeth to proteſtants preiudiciall they ſaie to Gods glory, but in dede to their licentious liberte.

12. Interceſsion off Saints proteſtants abhorre. The practiſe theroff appeareth in this history in the firſt booke the xx. chapter before we had the faith, and in the iiii. booke the xiiii. chap. after the faith receaued.

13. The clergy off our primitiue church after holy orders taken, do not mary. In the firſt booke the xxvii. chap. Now after holy orders and vowe both to the contrary, prieſtes do mary.

14. In our primitiue church the vow of chaſtite both off men and wemen was thought godly and practiſed. See the history the 3. book the 8. and 27. chap. the 4. b. the 23. chap. and in many other places. Such vowes now are broken, are eſtemed damnable, are not ſo much as allowed in ſuche as woulde embrace that perfection commended in the ghoſpell and vniuerſally practiſed in the primitiue church off the firſt v. C. yeares.

15. Such monkes and virgins liued in cloiſter, in obediẽce, in pouerty. It appeareth through out all the three laſt bookes off the history. Namely in the 3. booke the 8. chap. and the 4. booke the 6. chap. All ſuch cloyſters and orders the religion off proteſtants hath ouerthrowen as a ſtate damnable and wicked.

16. Praier for the dead, dirige ouer night and Requiẽ Maſſe on the morn̄ig was an accuſtomed matter in our primitiue church. Witneſſeth this history the iij. booke and ij. chap. Itẽ the iiij. boo. the xxj. chap. This deuotiõ the ſober faith of proteſtãts eſtemeth as abhominatiõ before god.

17. Reſeruation of the bleſsed Sacramẽt thought no ſuperſtitiõ in our primitiue church, or prophanation of the ſacrament. lib. 4. cap. 24.

18. Howſeling before death vſed as neceſſary for al true chriſtiãs. As the practiſe ſpecified in this history witneſſeth lib. 4. ca. 3. & 24. Proteſtãts vnder pretence of a cõmuniõ do wickedly bereue chriſtẽ folcke thereof.

19. Conſecrating of Mõkes and Nunnes by the hãds of biſhops a practiſed ſolẽnite in our primitiue church. It appeareth in the 4. booke the 19. and 23. chap. Proteſtãts by the liberty of their goſpel laugh and ſcorne thereat.

Comme-

Commemoration of Saintes at Maße time. In the fourth booke the 14. and 18. chapters. In the communion of proteſtants ſuch commemorations are excluded as ſuperſtitious and vnlaufull. 20.

Pilgrimage to holy places eſpecially to Rome a much wount matter of all eſtates of our countre in our primitiue church, the hiſtory witneſſeth in the iiij. booke the 3. and xxiij. chapter, Item in the v. booke, the vii. chap. Nothing ſoundeth more prophane or barbarous in the religious eares of proteſtants then ſuch deuotion. 21.

Of relikes of holy men, of the reuerence vſed towardes them and off miracles wrought by them the hiſtory is full. Namely the firſt booke the 29. chap. the 3. booke the 29. the iiij. booke, the 6. chap. Nothinge is more vile in the ſight of proteſtants, then ſuche reuerence of Chriſtians. 22.

Bleßing with the ſigne of the Croße, accompted no ſuperſtition but practiſed for godly and good, in our primitiue church, witneſſeth the hiſtory in the iiij. booke the xxiiij. chapter: and in the v. booke the ij. chapter. In the deuotion of proteſtants it is eſteemed for magicke. 23.

Solemnites of Chriſten buriall proteſtants deſpiſe and ſett light by, terming it a vaine of gentilite or heathen ſuperſtition. The deuotion of our primitiue church was to be buried in monaſteries, churches and chappels, as it appeareth in the hiſtory, in the ſecond booke the iij. chap. the third booke the viii. chap. and other where. 24.

Benediction of the biſhop, whereby the ſuperiorite of the ſpirituall paſtour ouer the laie, according to the reaſoning of S. Paule, euidently appeareth, is to be read in this hiſtory of our primitiue Churche, in the iiii. booke, the xi. chap. Proteſtants confounding all good order, do ſcorne at this alſo. 25. Hebr. 7.

The ſeruice of the church was at the firſt planting of our faith in the latin and lerned tounge, as it may appeare in the firſt booke, the xxix. chapter and the iiii. booke the xviii. chap. This proteſtants haue altered bothe againſt due oraer, and condemning wickedly other partes of Chriſtendom for the contrary. 26.

Aultars proteſtants haue plucked downe contrary to the order of 27.

our primitiue faith, as this history witnesseth in the first booke, the xxix. chap. And in the second booke, the xiiij. chap.

28. Aultarclothes and holy vestements the prophane faith of protestãts admitteth not. Our primitiue church vsed them, witnesseth the History, in the first booke the xxix. chap.

29. Holy vessels in like maner for the due administration of Christes holy Sacraments, protestans bothe diminishing the number of them and prophaning the right vse of such as they kepe, knowe none. Our first faith had and vsed thẽ. The history reporteth it in the first booke the xxix. chap. and in the second booke the last chapter.

30. Holy water protestants abhorre. Our first faith vsed it. In the history it appeareth. In the first booke the xxix. chap.

31. Nothinge is more reuiled of protestants, then the ecclesiasticall tonsure of the clergy. How, after what maner, and wherefore the church of Christ vseth it, the history disputeth and sheweth at large, in the fifte booke the xxii. chapter, toward the ende.

32. Our primitiue church was gouuerned by Synods of the clergy only, in determining controuersies ecclesiasticall. The History declareth this practise in the first booke, the ii. chap. the fourth booke the v. chap. the xvii. chap. and xxviii. chap. Protestants haue called the determination of ecclesiastitall matters from thence to the laie Courte only.

33. The spirituall rulers of our primitiue church were bishops and pastours duly consecrated. It appereth in the History, the first booke the 27. chap. and the second booke the 3. chap. Protestants haue no such due consecration, no true bishops at all.

34. Protestants haue brought the supreme gouuernement of the church to the laie authorite. In the primitiue faith of our countre the laie was subiect to the bishop in spirituall causes, Peruse the xiii. and xxii. chapters of the third booke.

35. Last of all, the finall determination of spirituall causes in our primitiue Church rested in the See Apostolike of Rome. This practise appeareth in the second booke the iiii. the xvii. and the xx. chapters. Item in the fifte booke the xx. chap. How farre that See is nowe detested by

the ſober religion of proteſtants, all men do ſee.

To note how differently the Catholike faith of al Chriſtendom was firſt planted in our countre, and the parted faith of proteſtants hathe corrupted the ſame, the firſt difference is clere herin that our firſt Catholik faith we receaued of the See of Rome. This hereſy hath begonne by firſt departing from that See. The Apoſtles of our faith came from Rome, the meſſangers of theſe ſchiſmes beganne firſt by ſcattering frō the See Apoſtolik of Rome. How we receiued our faith of Rome, the later chapters of the firſt booke, and the firſt of the ſecōd do teſtifie. 36.

Againe our faith was firſt preached with Croſſe and proceſſion. Lib. 1. cap. 25. Theſe hereſies firſt raged by throwing downe the Croſſe, and altering the proceſſion therewith. 37.

Our firſt Apoſtles were monkes. See the firſt booke, the xxiii. chap. and the third booke the iiii. chap. The firſt preachers of proteſtants haue ben Apoſtatas. Luther, Oecolampadius, Bucer, Peter Martyr, Barnes, Barlow and other. 38.

The firſt impes off our faith, the firſt ſcholers off oure Apoſtles were holy and vertuous mē. Reade the xxvj. chap. of the third booke. The broode of proteſtants in the very firſt iſſue hath ben ſo enormous, that Luther the holy Father thereof confeſſeth his ſcholers to be vnder him farre more wicked, then they were before vnder the Pope. 39. *In poſtilla magna in Dom. 1. Ad.*

The firſt preachers of our faith liued Apoſtolically in voluntary pouerty, as the hiſtory reporteth in the firſt booke the xxvj. chap. This Apoſtolicall perfection, proteſtāts bearing thē ſelues for the Apoſtles of England, neither practiſe them ſelues, neither can abide it in other. 40.

As touching the effect and conſequences of both religions, our faith builded vp monaſteries and chirches, as the hiſtory reporteth in the firſte booke the 32. chap. in the third booke, the iij. and xxxiij. chap. Itē in the fourth booke the iij. chap. Proteſtants haue throwen down many, erected none. 41.

By the firſt Chriſtians off our faith, God was both ſerued day and night, as in the fourth booke the vij. chap. it is expreſſely mencioned. Proteſtants haue aboliſhed al ſeruice off God by night, and done to the 42.

deuill a most acceptable sacrifice.

43. By the deuotion of the people first embracing our catholike faithe much voluntary oblations were made to the church, as in the first booke the xxvij. chap. it appeareth. By the recheleße religion off protestants due oblations are denied to the church.

44. Princes endued the church with possessions and reuenues, moued with deuotion and feare of God. The loose lewdenes off protestants haue stirred Princes to take from the church possessions so geuen.

Li. 2. ca. 3. lib. 4. ca. 3. & 16.

45. Last of all our first faith reduced the Scottishmen liuing then in schisme to the vnite of the Catholike church. This late alteration hath remoued them from vnite to schisme.

Li. 2. ca. 4. li. 3. ca. 25.

All these differences touching doctrine and ecclesiasticall gouernement, are proued to concurre with the belefe and practise of the first vj. C. yeares, in the second part of the Fortresse of our first faith set forthe presently with the History.

ET Priuati & Brabãtici Regiæ Maiestatis Consilij diplomate cautum est ne quis infra quadriennium proximum Historiam ecclesiasticam gentis Anglorum, Authore Venerabili Beda Presb. a Thoma Stapletono in Anglicum sermonem versam, per omnes Burgundicæ ditionis regiones imprimat aut alibi impressam distrahat aliter quám eidem Thomæ videbitur, sub pœna in Diplomate constituta. Datum Bruxellæ. 20. & 23. Iunij. 1565.

Subsig.

Bourgeois.

Facuwez.

THE PREFACE TO THE READER.

THe kingdom of heauen is compared in holy scripture (christen Reader) to a marchant aduenturer, whiche seking and trauailing to finde precious stones, hauing at length founde out one of singular and most excellet value, goeth and selleth al that he hath to bye that one. What this singular and most excellent perle is, whereunto the kingdom of heauen is compared, if we weigh and ponder diligently, we shall finde it to be no other thing, then the *Faith in Christe Iesus*, whereby the kingdom of heauen is vndoubtedly purchased. This perle is of price so singular, and of value so excellent, that to gett it we sell al that we haue, we renounce the worlde, the flesshe and the diuell with all the pompe thereoff, we cleaue onely to this, we professe to lyue and dye in it. This precious pearle off *Fayth*, this singular iewell of true belefe, this heauenly treasure off the right knoweleadge off God and off his commaundements, as all nations att one tyme receyued nott, God off hys secrett and right iustice sufferring the Nations to walke on their waies, but in seuerall ages, and by seuerall meanes, as and when it pleased God was opened and made manifest, so haue al nations not only for that, solde all which they had, yelding and submitting them selues only and wholly thereto, but also haue stedfastly and assuredly cleaued vnto it, haue by longe succesion preserued it, and enioyed it. If any haue in time vtterly lost this most excellent and rare iewell (as we see, alas, all the Southe and all most all the East part of the worlde hath) the cause thereof hath ben the alteration, and new deuised furbishing of that perle from the former and natural shape thereof, first and formest receiued. Such nations and partes of the worlde as haue in ma-

Matt. 13.

Act. 14.

ny ages and do yet kepe and enioy this riche and princely treasure, do therefore yet kepe it and enioye it bicause they continew and remaine in it after such order and maner only, as they receiued it: bicause they kepe it as they founde it, bicause they continue it, as they begonne it. Of the first if we remembre the breaking in of the Wandals in to Afrike about the yeare of our Lorde 400. men soone after infected with the Arrian hæresy, if we call to minde the great rage and tumult of heresies, in the Greke Churche, Arrians, Macedonians, Eutychians, Monothelites, and a numbre of such other, if we will truste the reporte and course of Hystories thereof, we shall euidently see, that this inestimable iewell off the Christen faithe hath in Afrike and Grece vtterlye ben loste, bicause they departed from the first patern e deliuered vnto them, bicause they altered the faith first receiued amonge them, brefely bicause they yelded to heresies. Of the later if we haue an eye to the vniformite of the Christē faith first receiued in al such countres as yet remaine Christians, with the faith first planted and graffed amonge them, if we looke to Italy, to Fraunce, to Spaine, to the catholike territories of Grece, of Germany, of Suicerland, to the kingdomes of Poole, of Portugall, and of other maine landes in other places off the worlde dispersed, where the precious iewell of this faith is knowen and enioyed, we shall finde that all those countres haue and do therefore yet continew in the same, bicause they varie not from the first faith receiued, bicause they mangle not the iewell geuen vnto them, neither alter the naturall shape thereof, brefely bicause they beleue al one thinge and after one sorte as their first teachers and Apostles beleued and taught them. For why? They haue well remēbred the admonitions of S. Paule to the Corinthians conuerted by him to the faith of Christ, when he wrote vnto them and saied, *Vigilate & state in fide.* Wathch and stande
1. Cor. 16. in the faith. Also to Timothe by him in like maner christened,

wri-

writing vnto him and saying. *O Timothee depositum custodi, deuitans prophanas vocum nouitates.* O Timothe keape wel that is committed to thy charge, auoiding prophane nouelties of wordes. 1. *Tim.* 6.

And again to the Colossians, praising them for the faith receiued, *if yet* (saieth he) *ye continew stedfast and grounded in the faith, if we wauer not from the hope of the gospel, which ye haue heard, which hath ben preached in all the worlde.* Al Christened Catholike countrees haue wel remembred these lessons of the Apostle. *Colos.* 1. And as many as haue remembred and folowed them, haue remained and do yet remaine in the faith of Christ, haue long enioyned and do yet enioye this rare and inestimable iewell compared to the kingdom of heauen. As al other countres haue so done, so haue we englishmen also these many hundred yeres kept and preserued sound and whole the precious perle of right faith and belefe, as longe as we remained stedfast in the faith first plãted and graffed amõg vs, as long as we kept that which was committed vnto vs, as longe as we wauered not from the gospell first receaued and vniuersally preached through all the worlde, as S. Paule willeth vs. But after we beganne to alter and poolish after our owne newe deuises this auncient perle so lõg kept amonge vs, so vniuersally made of and esteemed, after we forsooke the first paterne off the Christen faith deliuered vnto vs, we haue fallen in to plenty of heresies, from one heresy to an other, from Luthera to sacramentary, and so forth, we stande also in daunger to fall (as other countres haue done before vs) from a false faith to no faith, from heresy to paganisme.

The which lamentable and dreadfull state to the entent we may by the example of other countres, and by the aduertisement of the Apostle beware and eschew, to the entent we lese not vtterly in time this inestimable treasure off our Christen faith, that we may remembre *vnde exiderimus*, from whence we haue fallen, I haue thought good to put thee in mind, Christen Reader) of this precious iewell of our faith in Christ, what

and

and of what maner it was, when we first receiued it, how and when we came by it, what force and authorite it ought to beare with vs, and last of all how farre and wide it varieth frō the pretended false faith of these wicked daies. As touching the former pointes, what the faith first planted among vs englisshmē was, how and when we receiued it, bicause it is a matter historicall, in an History ye shall reade it. As concerning the later pointes, of what authorite the faith then planted ought to be, and how notoriously the false faith of this time pretended, differeth from the same, bicause it is a matter of doctrine, a matter to be tried by lerning, in a treatise by it selfe as farre as our abilite serueth, it shall be proued and tried, The history which must reporte the faith first planted amongevs, shal be no story of our owne deuising, no late compiled matter, where bothe for vncertainte of thinges so longe paste, we might be much to seke, and for the cale of controuersies now moued, partialite might iustly be suspected, but it shal be an history writen in the fresh remēbraunce of our first Apostles, writen aboue 800. yeres past, writen of a right lerned and holy Father of Christes churche, of a countreman of oures liuing and flourishing shortly after the faith so planted amonge vs. Of the Author of this History and of the matter thereof we shall presently speake, if we first admonish thee, gentle Reader, that touching the treatise to fortifie this faith, and therefore called, *A Fortresse of the faith first planted among vs englishmen &c*, and cōcerning al that therin shall be treated, you take the paines to reade the Introductiō or first chapter therof. In it you shal see what the whole cōtaineth, what is of you to be looked for and of me to be performed.

Of the Author of this History.

Touching the Author of this History, he was a countremā of oures borne in the Northe countre, by Weimouth not farre frō Dyrrhā. He flourished in the yere 730. He was a mā of great lerning and vertu, much reuerēced not only at home, but also through out al Christendō, euē in his life, time and much more

after

after his death. Of his rare lerning and knowleadg his writinges yett extant, are a clere and sufficient testimony. The protestants of Basill haue of late yeares sett forthe his whole workes now extant, in eight tomes contayning four great volumes. In them it appeareth that S. Bede was a man vniuersally sene in all good lerning, as well of humanite and philosophie as of diuinite, expert off the tounges, ready in holy scriptures, perfectly conuersant in the olde fathers. He was so great a folower of S. Augustin, the worthyest piller of the churche sence the Apostles time, that his commentaries vpon holy Scriptures bothe of the olde and newe Testament, are allmost worde for worde out of S. Augustin. He was so diligent a reader of that lerned Father, that whereas in the wordes of S. Augustin no perpetuall commentary vpon the epistles of S. Paule being extant, and yet that worthy Fathers in diuers places of his lerned workes hauing by occasion touched and expounded euery text of those epistles, *Venerable Bede* for the great profit of his posterite, as a man borne to edifie Christes Church, hath so gathered those scattered places out of the mayne sea off S. Augustins workes, that placing them in order and facion, he made a iust and full commentary vpon all the epistles of S. Paul with S. Augustins owne wordes, noting to the reader all waies the booke and chapter of S. Augustin, from whence he had taken those places. This worke is intituled *Collectanea Bedæ*. In which worthy worke, we may doubte whom to maruaile more at or commend. S. Augustin which had so ofte in his workes treated of S. Paul, and omitted no one sentēce vnexpounded, or S. Bede which so gathered into a iust commentary the sayinges of S. Augustin, meaning no such thinge. As S. Bede was a great writer, so he was a continuall preacher. His homelies yet extant do testifie, made not only vpon the ghospells and epistles of the Sondaies through out the yeare but also vpon the festiuall daies of Saintes. They are to be read in the seuenth tome

Of his lerning.

of his workes. These homilies of his were so highly estemed that (as Trithemius reporteth) they were openly read in churches, while he yet lyued, through out our countre. Euen as we reade of holy Ephrem that lerned deacon of Edessa, that his writinges also were openly read in churches, next after holy scripture. After his death they were receiued of other partes of Christendom, Fraunce especially (as Platin noteth) and are to this daye read in principall festes with no lesse authorite and reuerence then the homilies of S. Ambrose, S. Augustin, S. Gregory, and other. Briefely the whole occupation and busines of this lerned man was, to lerne, to teache and to write, as in his owne wordes placed after the ende of this history he recordeth him selfe. Againe for the more commendation of his lerning, it is to be remēbred what lerned scholers he had. Amonge the rest the most famous were (as Polidore specifieth) Rabanus, Alcuinus, Claudius, and Ioannes Scotus, not the scholeman but an other of S. Benets order. These were all famous and lerned writers, as in Trithemius who hath writē their liues the lerned may reade. Alcuinus S. Bedes scholer beinge sent of Offa kinge of the middleenglishmen in embassage to Charlemain the first and most glorious Emperour of the Germans, was for his vertu and lerning retained with the Emperour, and became his scholemaster and instructer in all kinde of good lerning. He taught after at Paris, and persuaded the Emperour Charlemain to erect there an vniuersite: which beginning with that vertuous fountaine S. Bedes scholer and our countre man, we see now to what a great riuer it hath multiplied, and how many lerned men these vij. hundred yeares and vpwarde haue from thence ben deriued. To returne to S. Bede, he had two lerned brothers, *Strabo*, and *Haymo* bothe famous writers and lightes of the church, as in Honorius, Trithemius, Platin, and other ecclesiasticall writers it may be sene. And thus much of his lerning, which who list farder to trie, he may reade

Lib. de scri. eccleſiaſti.

Hieron. in Cata. vir. illuſt.

In Ioan. 6.

Lib. 5. Hiſtor.

In Ioan. 6.

his

his lerned workes, lately ſett forth (as I ſaied) and much commended by the proteſtants thē ſelues of Baſill. For more ſatiſfying the engliſh reader, I will after the preface place his whole life ſhortly writen by Trithemius, with the enumeration of certain of his workes in his time knowen.

As touching the vertu of holy S. Bede, which properly cō- Of his vertu.
mendeth an hiſtoriographer, and diſchargeth him from all ſurmiſes and ſuſpicions of falſe reporting or poeticall fayning, yt may be to any well meaning man a ſufficient argument that euen from the age of ſeuen yeares (as he writeth him ſelfe) he liued in cloyſter and ſerued allmighty God day and night in religion to the laſt houre of his life, which was the continuaunce of lxv. yeares. All which time he ſo attended to praier, to daily and howrely ſeruing of God in the church, to priuat meditations, that (as one writeth) if ye conſider his life, ye would thinke he had ſtudied nothing, and againe if ye beholde his ſtudy, ye would ſuppoſe he had ſpent no time in praier. For his great vertu and modeſty he was in his life time called *Venerable Bede*, as Trithemius noteth, of whom alſo Platina in that ſence ſpeaketh, ſaying. *Beda præter græcæ atque latinæ linguæ doctrinam quā non mediocriter tenuit, ob religionem etiam atque modeſtiam Venerabilis cognomentum adeptus eſt*. Bede was ſurnamed the *Venerable* for his religion and modeſty: beſide that he was lerned in the Græke and Latin tounge. Polydore alleaging Bede in the hiſtory of oure countre, citeth him with theſe titles. *Beda homo Anglus, quo nihil caſtius, nihil melius, nihil verius, &c.* Bede an engliſh man, then whom none more chaſte, none of more vertu, none of more truth, &c. With like commendation and reuerence he is alleaged of his lerned poſterite in al ages. In his life time not only at home with his owne countremen for his vertu and learning he was in high eſtimation, and in greate credit with the Nobilite of our countre, but alſo he was abrode with other Chriſten princes (being but a monke by profeſ-

In vita Bedæ.

In Ioan. 6.

Lib. 1.

sion) in greate estimation and muche reuerenced. Therefore lyke as we reade of S. Antony, S. Hierom, before his tyme, off S. Bernard and other after him, all monkes and religious men, that in their priuat celles they had yet a care of publike quyet, and lyke counsellers of the whole worlde they moued princes to their duty, so of holy S. Bede we reade the same. For thus Platin reporteth of him. *Cum Africa & Hispania á Sarracenis occuparetur, Beda, qui eisdem temporibus fuit, hanc calamitatem literis ad Principes Christiani nominis scriptis, lamentatus est: quo bellum in hostes Dei atque hominum susciperent.* When Afrike and Spayne was taken and helde of the Sarrazens, Bede which lyued in that time, lamented this calamite in letters writen to Christen Princes, to the entent that they should make warres against the enemies of God and men. Wherein bothe the vertuous zele and religions care of common quiet in holy S. Bede appereth, and the authorite also whiche he hadd abrode with other Christen princes is signified. Vnto whom also a litle before his death in familiar letters he prophecied of the great waste of Europe and the West church, whiche soone after his death ensued by the Sarazens. For as Afrike by their meanes lost the faith and lacketh it yet, so Spayne off late only recouered the faith againe. Thus muche off his learning and vertu. Other especialls of his life, as where he was borne, howe he lyued and dyed, ye maye partly reade in his lyfe written by Thrithemius, which we haue translated and placed a part after the preface, partly in his own words folowing after thende of this history.

Tripart. hist. lib. 1. cap. 11.

In Epist.

In Ioanne vj. 10.

The Aúthour of this history being a man of suche lerning and vertu, a countreman of oures, one that writeth the history of thinges done at home, done in his lyfe time, or in few yeares before, the memory of them being yet fresh and newe, it shall not nede I trust to persuade the Reader in many words to geue credit vntó him in such thinges as he reporteth. Neither may I

feare

feare to prefer his authorite before the authorite or report of any man that now liueth. For beſide his lerning and vertu, it is to be conſidered that he liued in a quiet time, before theſe controuerſies which nowe ſo trouble Chriſtendom, were moued. He is an indifferent reporter. There is no ſuſpicion of partes taking, no preiudice of fauouring either ſide, no feare of affection or miſſeiudgement to be gathered vpon him. We haue good cauſe to ſuſpect the reportes of Bale, of Fox, of Beacon and ſuche other, whiche are knowen to maintaine a faction and ſingular opinion lately ſpronge vp, who reporte thinges paſſed many hundred yeares before their daies. No ſuch ſuſpicion can be made of S. Bede, who lyued aboue eight hundred yeares paſte, and reporteth the planting of Chriſten religion among vs engliſhmen, partly by that whiche he ſawe him ſelfe, partly by the reporte of ſuch who either liued at the firſt coming in of Chriſtendom to our countre them ſelues, or were ſcholers to ſuch. Who alſo was no maintainer of any ſecte or faction, but liued and died in the knowen common faith of Chriſtendom, which then was, and is now but one.

VVhy the Author of this hiſtory is to be credited.

In this hiſtory therefore vewe and conſider the coming in of Chriſten faithe in to oure countre, the heauenly tydinges brought to our Lande, the courſe, encreaſe, and multiplying thereof. The vertuous behauiour of oure forefathers the firſte Chriſten engliſhmen. Peruſe and marke the faith which they beleued, the hope wherein they continued, the charite whe. by they wrought. Their faith taught them to ſubmit them ſelues to one ſupreme head in Chriſtes church the Apoſtolike Pope of Rome, Peters ſucceſſour, to whom holy Scripture telleth vs the kayes of the kingdome of heauen were geuen. Their faith taught them all ſuch thinges as are now by proteſtants denied, as for the more part we haue out of the hiſtory gathered by a numbre of differéces, placed in the ſecond part of the Fortreſſe. Their hope and charite ſo wrought, that our dere countre of

Of the matter of the hiſtory.

Matt. 16.

England hath ben more enriched with places erected to Gods honour, and to the fre maintenaunce of good lerning, then any one countre in all Christendome beside. Gather honny lyke bees oute of this comfortable history of oure countre, not venim like spiders. Reade it with charitable simplicite, not with suspicious curiosite, with vertuous charite, not with wicked malice. As for example. The facte of Saint Gregory described in the seconde booke the first chapter of this history reporting how that holy man seing in Rome certain of our countremen sette to be solde in the market, moued with their outwarde beauty, beganne to pitie and lament their inward foule infidelite, holy S. Bede writeth diligently as an argument of his greate good zele and tendering of Christes religion, and construeth it to the beste, as no honest Reader can other wyse do. But baudy Bale according to the cleanes of his sprit and holy ghospell, like a venimous spider being filthy and vncleane him selfe sucketh out a poisonned sence and meaning, charging that holy mā with a most outragious vice and not to be named. So like an other Nero (who liuing in lewde lechery woulde not be persuaded that any was honest,) this olde ribauld, as in other stories he practised, maketh this history also, ministring no vnhoneste suspicion at al, nor geuing any colour of vncleane surmising, to serue his filthy appetit and bestly humour. It will better become the godly reader, and Christen hart to interpret al to the best. For in dede, none can think euill of other, which is not euill him selfe. *Charite*, saieth S. Paule, *thinketh no euill, reioyseth not of iniquite, but is delited in verite*. Such charite if it had ben in Bale and his felow protestants, we should not now haue had so many lewde lies and malicious surmises vpon the liues of holy men, as are to be sene in the workes of Bale, Fox, and other.

Sueton in Nerone.

1. Cor. 13.

In this history it shal be no losse time to peruse the lerned, vertuous, and zelous epistles of certain Popes of Rome after

S. Gre-

S. Gregory, as of Bonifacius, Honorius, Vitalianus, and other to the kinges of our countre as wel for the encreasing of Christen faith, as for the extirping of Pelagians heresy, for the due obseruation of Easter, which al Christendom hetherto kepeth, and other like matters. While ye peruse this, ye may remembre the lewde lies and slaunderous reproches of protestants daily preaching and writing that after S. Gregory al faith was lost, Gods honour was trode vnder foote, all right religion was ouerturned and that by the Popes themselues. Better to bestowe idle houres in such vertuous lessons as this History geueth, and more charitable to note the godly writinges of the Popes here also comprised, then to prie out with baudy Bale the euill liues of our superiours. Who were they as badde as the Pharisees or worse, yett they are to be obeyed by the cõmaundement of our Sauiour in such thinges as they saie, though not to be followed in their doinges. Truly monasteries beinge now throwen downe, no examples of vertu and and perfection appering in such as now preache and teach, all remembraunce of Christen deuotion would be forgotten, if the helpe of stories were not.

Of the miracles, reported in this History.

As touching the manifold miracles mencioned in this history, note the person that reporteth them, and the time they were done in, to witt, in the primitiue church of the english nation. At the planting of a faith miracles are wrought of God by the handes of his faithful for more euidence thereof. Good life in such as newly receiue the faith is more feruent. Visions and and working of miracles accompanie those as liue in such feruent goodnesse and perfection. We haue therfore rather more cause to lament the corrupt state of our time, and the kaye colde deuotion of this age, then to misredit the perfect behauiour of our primitiue church, and the miracles wrought therein. *Opera dei reuelare & confiteri glorioſum eſt.* It is an honourable thinge to reuele and confesse the workes of God, saieth the

Tobi. 12.

An-

Angel to Tobias in holy scripture. Such therefore as wil thinke the miracles of this history here reported either vncredible, either vnprofitable and such as might haue ben left out, truly either they must denie the author, or enuie at Gods honour. Such as denie the author we wil not force the to beleue him. We make it not a matter of such necessite or importauuce. Yet this I thinke I may be bold to require them that they beleue as farre S. Bede, as they do the Actes and monuments of Fox, the storie of Bale, and such other. I thinke it no sinne to matche Venerable Bede with any of them in any respect either off lerning, honesty or truthe. It may rather sauour of sinne or at lest off wronge iudgement, and great partialite to beleue Bale and discredit Bede: the one being notoriously bent to one side, the other without al suspicio off fauouring any side: the one a late knowen naughty man, the other a confessed holy man of al the Latin church. Last of al the one thought lerned only off a few, the other accompted for excellently lerned euen of the protestants them selues, namely those of Basil, who haue most diligently and with much commendation published his workes. But I may seme to do iniury to that holy man, to cõpare him with any of our daies, glory he neuer so much of the sprit or off the ghospell. To returne therefore to the matter nb indifferent Reader hath any cause to discredit the miracles reported in this History, if he will haue an eie to the person that writeth, and to the time in which they were wrought. Nay rather it is no small argument for the confirmation of our Catholike faith, planted amonge vs englishmen, that at the planting therof such miracles were wrought. Of this argument in the second part of the Fortresse we haue treated more at large. To that place I referre the Reader.

Cap. 3. That the History ought not to seme vaine or fabulous.

If otherwise the History for the often miracles here repeted, seme to any man vaine, fabulous, or vncredible, him earnestly I require diligently to pondre and beare away that

which

which foloweth: First generally in an eccleſiaſticall hiſtory, in a hiſtory writen off the Churche, in the Hiſtoricall narration of matters pertaining to God, to faith, and to religion, it hath euer ſo fallen out in all Chriſten writers, that of miracles much and often mencion hath ben made. Who ſo peruſeth the eccleſiaſticall hiſtories of Euſebius Pamphilus and of Ruffinus, the tripartit hiſtory of Socrates, Sozomenus and Theodoret, the hiſtory of Euagrius and Nicephorus, he ſhall finde in them ſtraunge and miraculous matters in the liues of holy mē reported. For example of ſuch, Euſebius reporteth of Narciſſus a holy man that light lacking in the church all the oyle of the lampes being ſpente, he made by praierwell water to ſerue in ſtede of oyle, and the lampe light to burne by that. Alſo of the ſame man he writeth that whereas three men had periured them ſelues in an accuſation againſt him, eche one wiſhing to him ſelfe diuerſe plages and vengeaunce from God if their accuſation was falſe, eche one had ſoone after the plage that he wiſhed falling vpon him euidently and miraculouſly. The ſame writer reporteth of an herbe growing before an image of our Sauiour in Cæſarea of Phænicia, where alſo an other image ſtandeth of the woman cured by Chriſt of the bluddy flixe, which herbe after that by groweth it toucheth the braſen hemme of the Images garment, it cureth deſeaſes of all ſorte. Ruffinus in like maner in his eccleſiaſticall hiſtory reporteth miraculous things of Spiridion the holy biſhop of Tremithunt in Cypres, as that when certain theues would haue ſtolen of his ſhepe, and came to the folde in the night time for that purpoſe, he found them in the morning faſt bounde without any man to binde them. Who finding thē in ſuch caſe in the morning, and vnderſtanding the cauſe therof, *abſoluit ſermone, quos meritis vinxerat.* He looſed them by his worde, which before had bound them by his merites, ſaith the Hiſtory. Againe whereas a certaine frende of his had left with his daughter Irenee by name, a certain

Li. 6. ca. 9

Li. 7. ca. 18

Lib. 1. c. 5.

pleadg, and the maide minding to kepe it ſure hyding it vnder the earth, and dying ſhortly after, without telling the Father any thing thereof, the party came ſoone after to require the pleadg, Spiridion the holy biſhop not being able otherwiſe to finde it about his houſe, and ſeing the poore man greuouſly lamẽting the loſſe thereof, went haſtely to the graue where the maide lay, and called her by her name. Who ſtraight anſwering him: he aſked her where ſhe had laied the pleadg of ſuch a man which the maide forthwith told him, and he therupõ founde it, and reſtored it to the party. Thus much and more reporteth the eccleſiaſtical hiſtory of Ruffinus writen about the yere of our Lorde 400. If I would ſtand vpon the recitall of other miracles in that hiſtory reported done at the Croſſe of Chriſt founde out by Helena, done by a captiue Chriſtian woman in Iberia, done by the ſcholers of S. Antony the eremite, Iſidorus, Moyſes, and other: If I ſhould likewiſe make a particular recitall of the miracles mencioned in the tripartit Hiſtory wrought by the Croſſe of Conſtantin, of the viſions of Amos and Antony the eremites, alſo of Piammon the monk, of the miraculous cures and prophecies by Ioannes a monke alſo, of the viſions and miraculous cures wrought at Cõſtatinople in the Catholike oratory of Gregory Nazianzen, if I ſhould againe touche the miracles wrought by Symeones that famous Anchoret, and of a number of other out of the Hiſtory of Euagrius and Theodoret, I ſhould paſſe the bondes and meaſure of a preface. It ſhall be ſufficiẽt generally (as I ſaied) to note that al eccleſiaſticall Hiſtories (ſuch as this Hiſtory of Venerable Bede is) do alwaies by occaſion intermingle miracles in the liues of holy men and lightes of Chriſtes church.

Li. 1. c. 8. 10. Lib. 2. cap. 8.

Hiſt. tripart. li. 1. c. 5. 10. & 11. lib. 7. cap. 5. Sozom. lib. 6. ca. 29.

Lib. 7. c. 5. 6, 22.

Li. 4. et in Philotheo.

The moſt lerned Fathers of the firſt v. C. yeres haue writen Saints liues.

Yea this kinde of write hath bẽ thought ſo profitable and neceſſary for the church of Chriſt, for cõfirmation of the faith, for exãple of good life, for the glory of God, that the beſt and moſt lerned writers in Chriſtes church haue occupied their ſtudies

dies therein. Athanasius wrote the life of S. Antony the Abbat; and so much commendeth the knowleadg thereof, that in the preface he saieth: *Perfe ctaest ad virtutem via Antonium scire quid fuerit.* It is a perfect waie to vertu, to know what a man Antony was: Gregory bishop of Nissa, brother to S. Basill, wrote the liues of holy Ephrem, and Theodorus the Martyr. S. Hierom wrote the liues of Paulus, Hilarion, and Antony monkes. S. Ambrose wrote the liues of S. Agnes, S. Thecla, S. Soter, and Pelagia, all Martyrs and virgins of Christes church. Eusebius Emissenus wrote the liues of Genesius, Epiphodius, Alexander Martyrs of Christes church also. Prudentius wrote in verse the liues and miracles of many Saints. Theodoret that lerned bishop of Cyrrha wrote a great book of Saints liues, intituled *Philotheus*, whereof he maketh ofte mention in his ecclesiastical history. Seuerus Sulpitius an eloquent writer of more then twelue hundred yeares paste, wrote the miraculous life off Saint Martine. Saint Augustine in his bookes *De ciui-Dei*, among other arguments and tokens of the Christen faith reakoneth vp in a sette chapter sondry miracles wrought at the toumbes and relikes of holy Martyrs, especially of S. Steuen. Brefely, if we will haue an eye to holy scripture it selfe, we finde in the foure euangelistes beside the heauenly doctrine, beside the tydinges of our saluation, beside the mysteries of oure redemption, the miracles also wrought by our Sauiour moste diligently expressed, and of the three which first wrote particularly repeted: we finde in in the Actes of the Apostles, many miraculous cures, and expulsions of wicked spirits wrought by the Apostles. In the bookes of the kinges likewise manifolde miracles and thinges (otherwise vncredible) are reported to be done by Elias and Heliseus the prophets. To conclude therefore, this present history of Venerable Bede, this history of the church of England (our dere countre) containing in it beside the historical narratiõ of the coming in of vs englishmen into

Tom. 3.

Li. 1. & 3. de virg. Item inexhortat. ad virgines.

In hom. fo. 126.

Li. 1. ca. 7.
Li. 2. c. 30
Li. 4. c. 25 & 27.
Li. 22. c. 8

this lande, and of attaining to the faith off Christ in the same manifold miracles, and particular liues of holy men, as of saint Augustin, Paulinus, Mellitus and other our first Apostles, off lerned Theodoret and Wilfrid, of the holy bishops Aidan of Scotland, S. Cutbert, S. Iohn of Beuerlake, S. Chadde, S. Erkenwald of England, of S. Oswald, of S. Audery and diuers other religious virgins, in the very springe and first frutes of our Christen faith, ought not to any Christen man seme a vaine, fabulous, or incredible narration, more then the histories of other Saintes liues no lesse miraculous and different from the common trade of men (especially in the lewde loose liberty of this wicked time) than are the liues and doinges mentioned in this history, ought to seme: being yet writen of the most lerned fathers in Christes church aboue named, and in the purest time of Christianite, by the aduersaries owne confession, to witt: all within the compasse off the first v. c. yeares. And as Theodoret in the preface of his *Philotheus* warneth the Christen Readers not to discredit any thinge by him to be mentioned in that history of saintes liues, so will I with his wordes, warne the studious Reader hereof, such as esteme the iudgement of the holy and lerned Fathers. Theodoret saieth, and I in the name of Venerable Bede saie the same. *Eos qui in huius historiæ lectionem inciderint, oro atque obsecro, &c*, Those whiche shall happen to reade this history (saieth Theodoret) I praye and beseche that if they finde any thing writen, which passeth their power, they do yet beleue it, not measuring the vertu and power of holy men, with their owne vertu or power. For God geueth giftes of the holy Ghoste to the godly, and more excellent to such as excell in godlynes. And this I speake to them which are not acquainted with the secret works of God. For suche as haue wel serched and tried the secrets of the holy Ghost, they knowe and feele his bountifulnes, and do wel vnderstand what God among men worketh by mē, when by the

In præfat. ad Philotheum. An admonition out of Theodoret touching miracles.

mighty

mighty power of miracles he draweth the vnbeleuers to the knowleadg of him. Truly whosoeuer will sticke to credit such thinges as we shal report, no doubt but he will also sticke and stagger, to beleue the miraculous workes of Moyses, of Iosue, of Elias and of Elizeus. Yea the miraculous workes of the Apostles, he will accompt for very fables. Otherwise, if he wil beleue those other thinges to be al true, why wil he mistrust these for false? For the same grace of god which wrought in the other, hath also wrought in these holy men all such thinges as they did. For this grace being continual and euer running, tendring alwaies such as make them selues worthy thereof, by suche men, as by certain riuers, kepeth her mayne course, and floweth most plentifully. Thus farre Theodoret. For in dede, as S. Augustin saieth serching out the reason how we that liue are visited of holy men departed this worlde, *Alij sunt humanarum limites rerum, alia diuinarum signa virtutum, alia sunt quæ naturaliter, alia mirabiliter fiunt, quamuis & naturæ Deus assit vt sit, & miraculis natura non desit.* The bondes of mans abilite, and the signes off Gods power be diuerse. Some thinges are done naturally, some miraculously: though yet bothe God helpeth nature, and nature concurreth in miracles. And therefore S. Augustin though (being yet so excellently lerned) he could by no reason finde out how holy men departed this worlde miraculously worke here on earth (as in the same place he expresselly confesseth) yet he reporting how that Iohn that holy Monke appeared in a vision by night to a godly woman feruently desiring to see and talke with him, and how he heard it by the mouth of one which lerned it of the party her selfe, and of her husband, he saieth, *Qui hoc ab eis comperit, retulit mihi vir grauis, & nobilis, & dignissimus, credidi.* One which vnderstode this of the parties them selues, reported it vnto me, a sober man a worshipful, and worthy of credit, I beleued him. But (saieth S. Augustin in the wordes immediatly folowing) if I had se-

An other out of S. Augustin. *Lib. de cura pro mortuis gerēda cap. 16.*

cap. 17.

ne that holy Monke my ſelfe, bicauſe, as they ſaie, he was both very gentle to be aſked, and very wiſe to make anſwer, I would haue aſked of him (touching this matter) whither he him ſelfe came to that woman in his ſleape, that is, his goſte in the ſhape of his body, as we alſo do dreame in our bodies, or whither he him ſelf being otherwiſe occupied, or if he ſleapt, dreaming ſome other thinge, ſuch a viſion yet of him appeared to the womā in her dreame, either by an Angel, or by ſom other meanes, and that by the ſpirit of prophecy he foreknew all this, and therefore promiſed before to her huſbande that he woulde ſee her. For iff he hym ſelfe was preſent to the woman in her dreame, truly that was done by miraculous grace not by nature, by the ghifte off God, not by his owne power. But iff he being otherwiſe occupied, or ſleaping hym ſelfe, and occupied with other phantaſies, yet the woman ſawe hym in her ſleape, truly then it ſemeth not much vnlike to that we reade in the Actes of the Apoſtles, where our Sauiour ſpeaketh
Act. 9. to Ananias of Saul, and telleth him, that Saule did ſee Ananias coming toward him, Ananias him ſelf not knowing any thing thereof. Which ſo euer of all theſe that man of God ſhould anſwer vnto me, I would farder yet aſke him touching the Martyrs, whither they them ſelues be preſent in viſions, or by ſome other meanes do appeare to ſuch as ſee thē in what forme they liſt, and ſpecially whē the deuils in mēs bodies cōfeſſe that they are tormented of them, and deſire them to ſpare them, or whither all theſe thinges be done at the will of God by the Angelicall powres for the honour and commendation of Saints, and for the profit of men, the martyrs them-ſelues being in the meane, in moſt perfect quiett, occupied with more excellent ſightes ſeuerally from vs and praying ſo for vs. For at Millain alſo at the toumes of the holy Martyrs Protaſius and Geruaſius, the deuills naming them, as alſo other departed men, confeſſed alſo biſhop Ambroſe then liuing, and cried vpon him to ſpare them,

the bishop then being otherwise occupied, and not knowing at all thereof. Last of al whither these thinges be some times done by the very presence of the Martyrs, sometime by the ministery of Angels, and then whither it may be discerned of vs, and by what tokens we may discerne it, or whither none els can discerne it, but such as hath that gift by the Spirit of God diuiding peculiarly to euery one as he willeth. Al these thinges, I thinke, this Iohn would discusse and declare vnto me: that either at his teaching I might lerne and knowe such thinges to be true and certain, or els I might beleue without knowleadge, he teaching yet such thinges as he knew. But if perhaps he would answere to all these my doubtes out of holy scripture, and saie vnto me. Seke not such things as passe your capacite, nor serche not after that which excelleth your abilite, but what our Lorde hath cõmaunded you, thinke vpõ those thinges allwaies, I should gladly take this answer also. *Non enim paruus est fructus, si aliqua obscura & incerta quæ comprehendere non valemus, clarum certumque sit nobis non esse quærenda, & quod vnusquisque vult discere, putans prodesse si sciat, discat non obesse si nesciat.* For it is no small profitt, if in such darke and doubtefull matters as by reason we can not finde, yet we may clerely and euidently see that such thinges are not by reason to be founde. And that euery one desirous to knowe, thinking such knowleadge might profitt him, may lerne it is nedelesse to knowe, which he can not possibly knowe. Thus farre S. Augustin in that place, beleuing the miraculous operations of holy Martyrs, and visions of holy men, though he could not attaine to the reason of either other. In like maner he beleueth that S. Felix the holy Confessour off Nola, when that cyte was greuously assieged, *non solis beneficiorum effectibus, verum etiam ipsis hominum aspectibus apparuisse*, not only by miraculous workes and present succour, but by euident vision and common sight appeared vnto men. Such visions such miracles holy and lerned men sticke not to beleue,

1. Cor. 12.

Eccles. 3.

Note.

Lib. eodem Cap. 16.

though

though the reason therof they perce not vnto. And euen so such holy and miraculous examples as abund in this History, though they can not perhaps sinke in to the hartes of protestāts, whose faith is limited by reason, and builded vpon worldly witt, yet Catholikes which haue lerned of S. Paule *to subdue their vnderstanding to the obedience of faith*, and whose faith is guided by *Charite which beleueth all thinges*, as the Apostle also teacheth, can easely beleue the report of so holy and lerned a man, as *Venerable Bede* in all Christendom hath these many hundred yeares ben accompted. Let protestants folowe the Arrians, which when a blinde man was restored to sight at the toumes of S. Geruasius and Protasius at Millain S. Ambrose then being bishop, and S. Augustin not yet christened being then present also, saied yet (as S. Ambrose writeth of them) *Non sunt isti martyres, nec torquere diabolum possunt, nec aliquem liberare*. These are no Martyrs, they can not torment the deuill, they can not helpe men. And againe. *Ariani dicunt. Non sunt dæmonum vera tormenta, sed ficta & composita ludibria.* The Arrians do saie. These are not true torments of the deuills, but fayned and imagined illusions. Let protestants folow their forefathers, olde cursed heretikes, let them scoffe at the miracles done at the toume of S. Alban that holy Martyr, and of S. Cutbert that holy Confessour. We will with Theodoret, with S. Augustin and with S. Ambrose beleue such vertu and miraculous power of holy Martyrs and Confessours mentioned by *Venerable Bede*, as they beleued the report of good men, before them.

2. *Cor.* 10.

1. *Cor.* 13.

Heretikes will not beleue miracles.

Confes. lib.

Serm. 91.

For the farder contentation of the Reader in this pointe, beside all whiche hath ben saied, we shall in the history it selfe, when straunge and vncredible miracles and visions shal occurre, note in the margin other lyke examples auouched by the most approued writers of the primitiue churche. To make an ende, if all this suffiseth not to defende this history from the cauilles of protestants, bicause of the miracles here reported,

ted, then let them shewe a reason why the Actes and Monuments of M. Fox, deserue not the lyke. Are there not also in that donghell heaped a number of miserable miracles to sette forth the glory of their stinking Martyrs? I report me to the leaues of that booke, pagi. 95. 183. 208. 251. 389. 416. 433. 442. 443. 444. 520. 645. 668. 878. 881. 1040. 1355. 1670. 1677. In al which places miracles such as they be, are to be foūd. And to speake somwhat particularly, he that in this history will discredit such miracles as S. Bede reporteth vpō report of one brother or sister, let him geue a reason why he beleueth the tale of Elyzabeth Lawnson and Symō Harlston. Who mistrusteth miracles reported vpon coniecture, let him considre the miracle tolde of Tindall. If it seme incredible that the bodyes of dead men may remaine vncorrupted and sounde, why is it tolde for a miracle that the hart off Zwinglius was found whole in the ashes, all the rest of the body being burned vp? If visions appearing to some, not to al that are present seme fabulous, let it be a fable (as in dede it is, being thereof eye witnesse my selfe) that he telleth of Latimers hart bloud, when he suffred in Oxford. Iff the Crosse of saint Oswalde seme a superstitious tale, how much more fonde and fabulous is the tale of one that suffred at Bramford, with a greate white crosse, appearing in his brest? Thus if we may cōpare truth with falshood, light with darknes, true miracles with light tales, we see as much vncredibilite, if we looke to reason, as great vanite in respect of the matter it self, in the one as in the other. But how farre more credit this auncient history of Venerable Bede deserueth then the liyng libels of vpstert sectaries, it shal (as I haue already saied) easely appeare, if we consider but the Authour of this history, and the time that he wrote in. Whereof we haue spoken at large before. One thinge remaineth, which being saied. I shall haue finished. Concerning the proper names of places, as of cyties and monasteries mencioned in the history, we haue many tymes kept the latin or rather

Protestāts pretende miracles.

pag. 1677.

Pag. 520.

Pa. 444.

Pag. 355.

Pa. 1670.

Saxon names: where Polydore and other instructions coude not helpe vs to call them by their present names they now beare. Wherein we desire the gentle Reader the rather to beare with vs, considering that this translation being penned on this side of the seas, we coulde not being out of the countre, haue such speciall intelligence of eche shere and Countie as to that purpose was requisit, and as we might perhaps easely hadd, yff we had ben at home, and trauailed the countre our selues. Notwithstanding as touching the sheres, principall cytes, and diuers monasteries, by the helpe of Polidore we haue termed them, as they are now called. Whereby the whole course of the history shall be euery where perspicuous and euident, thoughe some certaine small monasteries and villages remaine vnknowen. How so euer it be, the principall intente bothe of *Venerable Bede* and of vs being the honour of God, the publishing off our first Christen faith, the course and proceding thereof, we haue chosen rather to sett forth the history in some part barbarous thē to conceale frō our dere countre (in these necessary times of instruction) the precious treasure of our Christē belefe, wherein we were first baptised, and haue so many hundred yeares in such quiet and felicite continued. Trusting verely in almighty God that the perusing hereof, with the Fortresse and defence of our faith, presently also set forth, may staie the conscience of some from daungerous deceites of this later religion so directly and in so many pointes repugning the other. Which if it may please the goodnesse of God to worke in the hart of any one of my dere countremen, I shall thinke all my labour happely bestowed, and my simple paines abundantly rewarded. In the meane we haue declared our good wil, and done in part our duty. VVhiche with all that is amisse, if any thinge so be, I beseche euery gentle Reader to accept in good part. Fare well. At Louain. The 12. of Iune. 1565.

Thomas Stapleton.

THE

THE LIFE OF S. BEDE: WRITEN BY TRITHEMIVS.

BEde a monke and prieſt of the monaſtery of S. Peter and Paul, of S. Benets order in England, a man in holy ſcripture much conuerſant and very well lerned. In other good lerning of great knowleadg. As in philoſophie, Aſtronomie, Algoriſme and Poetry. Skilful of the greke toung: of an excellent witt. His tounge and ſtile not curious, but pleaſaunt and ſemely. He wrote many volumes in the which his witt and lerning is tried. This man at the age of ſeuen yeares, was by his frendes committed to Benedictus, and after to Ceolfridus the Abbbat of the forſaied monaſtery, at * Murmouth, to be brought vp and inſtructed. From the which age continuing all daies of his life in that monaſtery, he beſtowed all diligence in the ſtudy of holy ſcripture. And obſeruing with all the rule of his order, ſinging daily gods ſeruice in the church, in the reſt he delighted allwaies, to lerne, to teache, or to write. In the nintenth yere of his age he was ordred deacon. In the xxx. yere he was made prieſt. Bothe which orders he receiued at the handes of the holy Biſhop Iohn of Beuerlake, by the cõmaundment of Ceolfrid his Abbat. Frõ which time of his priſthood, vntel the ende of his life he wrote the workes here folowing.

* At VVeimouth at the riuer VVere whiche runneth by Dyrrham.

In Geneſim vſque ad Iſaac.	*lib.* 4.	*De adificatione templi.*	*lib.* 2.
In Exodum.	*lib.* 1.	*In principium Regum.*	*lib.* 3.
De tabernaculo & vaſis eius.	*lib.* 3.	*In Ioſuæ.*	*lib.* 1.
In Numeros.	*lib.* 1.	*In Prouerbia Salomonis.*	*lib.* 3.
In Leuiticum.	*lib.* 1.	*In Paralipomenon.*	*lib.* 2.
In Regum. 30. *queſt.*	*lib.* 1.	*In Eccleſiaſtem.*	*lib.* 1.
In Deuteronomium.	*lib.* 1.	*In Cantica Canticorum.*	*lib.* 6.
In Iudicum.	*lib.* 1.	*In Eſdram & Neemi..m.*	*lib.* 3.

In Tobiam.	*lib.1.*	*Martyrologium.*	*lib.1.*
In Ezaiam prophetam.	*lib.2.*	*De paſsione Sancti Felicis.*	*lib.1.*
In Ezechielem.	*lib.1.*	*Aliud minus volumen.*	*lib.2.*
In Hieremiam.	*lib.2.*	*De Locis ſanctis.*	*lib.1.*
In Danielem.	*lib.1.*	*Vitam S. Alberti epiſcopi.*	*lib.2.*
In xij. prophetas minores.	*lib.12.*	*Scintillarũ ex ſentẽtijs patrũ.*	*lib.1.*
In epiſtolas Pauli.	*lib.14.*	*Epigrammata hero.*	*lib.1.*
In epiſtolas Canonicas.	*lib.7.*	*Himnorum diuerſo carmine.*	*lib.1.*
In Euangelium Marci.	*lib.4.*	*Diſtinctiones in Hieremiam.*	*lib.1.*
In Apocalypſim.	*lib.3.*	*Lectiones noui Teſtam.*	*lib.1.*
In actus Apoſtolorum.	*lib.2.*	*Lectiones in vetus Teſtam.*	*lib.1.*
In Euangelium Lucæ.	*lib.6.*	*De Chriſto & Eccleſia.*	*lib.2.*
Geſta Anglorum.	*lib.5.*	*Diſtinctiones in Iob.*	*lib.1.*
Flores B. Gregorij in Cãtica.	*lib.2.*	*Epiſtolarum ad diuerſos.*	*lib.1.*
Homilias euangeliorum.	*lib.2.*	*De cantico Abacuc.*	*lib.1.*
Chronicam ſui cœnobij.	*lib.2.*	*De orthographia.*	*lib.1.*
Geſta diuerſorum ſanctorũ.	*lib.1.*	*De arte metrica.*	*lib.1.*
De tẽporibus & naturarerũ.	*lib.1.*	*De ſchematibus.*	*lib.1.*

He wrote alſo many other thinges, which are not come to my knowleadge. This mans workes were of ſuch authorite, euen while he yet liued, and wrote allwaies newe, that they were openly read in Churches, by the appointment of the byſhops of England. And bicauſe that, his homelies then read in the church, bearing the name of the Author, as the maner is, were intituled *The homelies of the venerable prieſt Bede*, not being able to call him with a more honourable name while he yet lyued, the ſame title hath remained euen to this daye. Whereby he is rather called *Venerable* Bede then S. Bede. For it was not lawfull to call any a Saint yet liuing. Some do faine other cauſes why he ſhould be ſurnamed *Venerable*. As that being blind, he preached to ſtones, and of an epitaphe writen by an Angel. But theſe men are deceiued. For neither *Bede* was blinde, neither

ther it is knowen that any ſuch epitaphe was writen vpon his ſepulchre. And truly, were it not to auoide prolixite, I coulde eaſely confute theſe folies. He departed this worlde vnder Leo the Emperour. In the yere of our Lorde 732. In the yere of his age 72. the laſt daie of Maie. Indictione. 15.

BEDE TO THE READER.

All vnto whom this ſtorie of our nation ſhall come, either hearing it or reading it, I humbly beſeche, that for my infirmites as well of body as of minde, they wil be interceſſours before the heauenly clemencie. And that euery one in his countre will ſo awnſwere my labour with mutuall charite, that whereas I haue noted in euery prouince, ſhere, or countie, and in the moſt notable places thereof, ſuch thinges as I thought worth the remembraunce, and pleaſaunt to the inhabitants of eche one, that I may for al reward haue the helpe of their godly praiers.

FARE WELL.

TO THE RIGHT HO-
NORABLE KING CEOLVL-
PHE BEDA THE SERAVNT
of Christe and Priest.

THE Historie of thinges don in the church of the Englishe nation which of late I had set fourth, I did both first very gladly send your grace desiring then to haue a sight and proufe therof, and now againe do send it you, to the entent you may both coppy it out, and more fully at your lesure consider it. I can not but highly commend this yower zele and good desyre you haue not only to geue good eare to the holy scriptures, but also to know of things both don and spokē by worthy men before your time, and specially of our owne country. For whither an historie containeth good thinges don by good men, the wise hearer is therby prouoked to wel doing: ether reporteth euill things don by euil men, the vertuous and wel disposed reader neuertheless is moued therby both to flye that is euill and noisom to his soule, and embrace the thinge he knoweth to be good and acceptable vnto God. Which thing you wisely pondering, desire to haue the sayd historie published both to the instruction of your selfe, and also to the edifieng of such other whom God hath committed vnto your gouernance. And to thentent I may put both your grace and all other that shall heare or reade it, out of all doubt of theverite of the sayd Historie, I will briefly shew you what authours I haue chiefely folowed in the making therof. The chiefest authour and aider I had in compiling this worke, was the right reuerent abbat *Albinus*, a mā of great learning, which being brought vp in the church of Canterbury vnder *Theodorus* Archebishop of blessed memory, and *Adrianus* abbat, both mē of great worship

and

and learning, hath procured and sent vnto me al such thinges as wer don by Saint Gregory the Popes disciples, ether in the prouince of kēt, ether other places adioyning and bordering vpon the same. Which thinges the said Abbate hath learned partly by writinges partly also by tradition of elders, and such things as he hath in such sorte learned, he hath sent vnto me by the handes of *Nothelmus* priest of the church of *Londō*, to be receiued ether in writting ether by mouth and relatiō of the said *Nothelmus*. Which also going after vnto Rome was permitted by Gregorie bishop, which is now head of that church, to search the closettes of the saied holy church of Rome, where he founde out certaine epistles of saint Gregorie and other bishops there, and at his returne hath deliuered vnto vs the sayd epistles to be put in to our history with the counsell and aduise of the reuerent father *Albine* aboue mencioned. So that from the beginning of this booke vnto the time that the countrye of England receiued the faith of Christe, we learned such thinges as we bring, gathered out of the workes of such as had wrote thereof before our time. And from thence vnto this present such thinges as hath ben don in the church and diocese of Canterbury by the disciples of Saint Gregory or their successors, or vnder what kinge they haue ben done, we haue knowen by the industrie of the sayd Abbate Albine, at the reporte of *Nothelmus*, who also hath brought me in sum parte of knowledge of such things as wer don in the prouinces of the [a] east and [b] west saxons, and also of the [c] east english and of the Northūbers that is to wit, by what bishops preaching, and vnder what king ech of the said prouinces wer conuerted vnto the faith of Christ. And to be shorte, by the exhortation of the sayd Albine, I was chiefly prouoked and enboldened to set vpō this enterprise. Daniel also the most reuerent bishop of the west saxons, which is yet a liue, hath instructed me in certaine pointes of the ecclesiastical history both of his prouince of the [d] South Saxōs, and of the

a. Essex.
b. Salisbury. Exceter
c. Suffolck, Norfolck and Cambrigd shere.
d. Northumbers are called in this stistory al that dwel

beyõd the riuer Hũbre Northward.

d. Suſſex and Hapſhere.

e. Mercia or Marſhland containeth the dioceſes of Lichfield and Couẽtry, Lincolne and VVorcet.

f. Eſſex.

the Ile of Wite. Now in what ſort the prouince of e *Mercia*, receiued the faith which they knew not before, and the prouince of the f eaſte *S*axons recouered the faith which they had loſt before, both by the miniſtery of Ceddi and Ceadda prieſts of great deuotion, and how theij. ſaied fathers both liued and died, we haue diligently lerned of the brothers of the monaſtery of *Læſtinge* by them erected. Again of things don appertaining to the church in the prouince of the eaſte engliſh we haue found out partly by monuments of writting and traditions of the foreliuers, and partly, by the information of the reuerend Abbot *Eſius*. As for ſuch things as wer don in the territory of *Lindiſſig* (that is holy Ilond) touching the furderance of the faith of Chriſt, and what prieſts there ſucceded from time to time, we haue learned ether by the writinges of the reuerent biſhop *Cynebertus*, ether by the liuely voice of other men of good creditt. The hiſtory of the prouince of the Northumbers from the time they receiued the faith of Chriſt vnto this preſent, we haue gotten not by any one author, but by relation of many faithful witneſſes which might know and remẽber the ſame beſide ſuch things as by my owne experience I knew. Among which you ſhal note, that ſuch thinges as I haue wrote of the moſt holy father and biſhop *Cutbert* ether in this book ether in the treatice that I haue made of his life, I haue takẽ partly out of thoſe things which I found befor writẽ of him by the brothers of the church of g *Lindiſſarnũ* folowing ſimplely the faith of the hiſtory which I read, and partely alſo haue added thereunto ſuch things as I could learne my ſelfe by the faithful teſtimony of ſuch as knew him. I humbly beſeche the Reader, that if he ſhal finde any thing otherwiſe then truth in this treatiſe, he wil not impute it vnto me, as the which hath endeuoured to put in writing to the inſtruction of our aftercommers ſuch thinges as we could gather by common report, which is the true lawe of an hiſtory.

g The cõtre of Northũberland properly.

THE

THE FIRST BOOKE OF THE HISTORY OF THE church of Englande.

Of the situation of Britanny and Ireland, and of the people which inhabited there of owld time.

The 1. Chapter.

BRitãny an Iland of the Oceane, which of owld time was called Albion, doth ſtande betwext the north and the weſt, right ouer againſt Germany, Fraunce, and Spayne, iij of the greateſt countries of Europe. Which being eight hundred myles longe Northward, is but ij hundred myles broade, excepte yow reckon the cabes or poyntes of the mountaynes which runneth owt a long far into the ſea, wherby the Iland is in cumpaſſe * *forty and eight times lxxv myles*. Of the ſowth ſide it hath Flaunders, the firſt hauen towne wherof to arriue at for a man comyng owt of England is called *Ruthubi*, the hauen whereof is now corruptely called * *Reptaceſter* 50 myles of from Calleis, or as ſome write 60. myles. On the back ſyde of it where it lyeth open vnto the mayne Oceane, it hath the Iles called *Orcades*. It is an Iland very batfull of corne, frute and paſture. In ſum places it beareth vines, it hath plentif of fowles of diuerſe ſortes, both by ſea and by land, of ſprynges alſo and riuers full of fyſh but ſpecially of lampriles and eles. Ther be many times alſo takẽ porpoſes, Dolphyns and whales, beſide many kynde of ſhellfiſhes, among other of muſkles, in whom be founde perles of all coulours as red, purple, crymſon, but ſpecially white: ther is alſo great ſtore of cockles, whereof is made the dye of crymſon, whoſe rudd will be appalled nether with heate of ſonne nether with wette of wether, but the oulder it is, the more bright and beutifull glaſſe it caſteth. It hath alſo ſprynges fitt to make

* That is 1800. miles.

* This hauen is now loſte by the irruption of the ſea.

ſalt,and others of whott waters, where ar buylded ſeuerall places meete for all ages as well for men as women to bathe them ſelues.For the water(as ſaynt Baſill writeth)runnyng thowrogh certayne metalles,receiueth therof ſuch vertue of heate, that it is not only made warme therby but alſo ſkalding whot.This Iland is ſtored wyth mynes of ſundry metalles,as of braſſe, lead, iron, and ſyluer.It bringeth furth alſo great plẽtyf of the Geate ſtone, and that of the beſt.This ſtone is blacke and burneth being put to the fire,and then is of vertu good to chaſe away ſerpentes. If you rub him till he be warme, he holdeth faſt ſuch thinges as ar layd vnto him euen as Aumber doth. This Iland had in it ſumtimes xxviij fayre cities, beſide an innumerable ſort of caſtles whiche alſo wer well and ſtrongly fenſyd wyth walles, turrettes, gates, and bullwarkes.And for as much as it is placed right in manner vnder the north pole,it hath light nightes in the ſommer,ſo that at mydnigt many times men dowteth whether it be yet twylight of the euening paſt,or breach of the day followyng.Wherby the daies be of a great length there in ſommer,as contrary the nighte in wynter that is to wytt,xviij howers,by reaſon the ſonne there is ſo farre gõ ſowthward.And ſo in like maner the nightes in the ſommer ar there very ſhorte and the daies in the wynter that is to wytt vj. equinoctiall howers,where as in *Armenia*, *Macedonia*, *Italia*, and other countries ſubiect to the ſame line, the longeſt day or night paſſeth not xv, the ſhorteſt ix howers. This Iland at this preſent to the number of the v.bookes of Moſes,wyth v.ſundry languages doth ſtudy and ſet furth the knowledge of one perfecte truth,that is,wyth the language of the Engliſh,the Britannes,thé Scotts,the*Pictes,and the latine, which by ſtudy of the ſcriptures is made common to all the reſt. At the firſt this land was inhabited of none other nation but only of the Britãnes,of whom it receiueth his name:which Britãnes comyng out of *Armorica*(called now litle Britãny)as it is thought, choſe vnto them ſelues the ſowth parte of this land. And after

* The Redſhankes.

when

when they from the ſowth forward had in their poſſeſsion a great parte of the Ile, it chaũced that certaine people of the Pictes coming owt of Scythia, as it is ſayd, trauailing vppõ the ſeas with a few long ſhippes, the winde dryuing them in cumpaſſe rownde about the coaſte of Britannye, blewe them a land on Irelands ſyde, on the north partes therof. Which they finding inhabited of the Scottes, beſought thẽ to allow them ſome part of the land, where they might plante them ſelues. But they coulde not obtayne their deſire. This Ireland, next vnto Britanny is the greateſt Iland of the Oceane ſea, and ſtandeth weſtward of Britanny. But as Northward it is not ſo longe as it, ſo weſtward it is much longer, and reacheth vnto the North partes of Spayne, hauing the mayne ſea runnyng betwext. The Pictes (as I haue ſayd) arriuing wyth their nauy in Ireland, required of the inhabitants, that they might be ſuffered, there to reſt and place them ſelues. The Scottes aunſered that the Iland was not bigg inowgh to hold them both. But we can geue you good counſel (quoth they) what we thynke beſt for you to doe. We know well there is an other Iland not farre from oures ſtanding eaſte ward from hence, which we may ſee owt of this land in a fayer ſonnye day. If you will goe thether, you may inhabit ther at will. And if there be any reſiſtance made againſt you, we wil ayde you. Whervpon the Pictes arriuing in Britanny planted them ſelues in the North partes therof. For as for the ſowth partes the Britãnes had taken vpp before. And wheras the Pictes hauing no wyues did require of the Scottes to marry their dawghters, the Skottes agreed to graunt them their bone, vnder condition, that as often as the matter was in dowt, they ſhould chooſe their kyng rather of the next of the howſe of the woman then of the man. Which order, it is well knowen the Pictes kepeth euen to this day. In proceſſe of yeres, after the Britãs and the Pictes, the Skottes alſo wer receiued in to Britanny amõg the Pictes. Which coming owt of Ireland vnder Rewda their Ca-

pitaine, either by force or frendſhip, entered and inhabited the country in Scotland, which they poſſeſſed. Of which capitaine euen vnto this day they ar callid *dall reudini*, for in their language dall ſignifieth part. *Irelande* both in bredth, holſomnes and fines of ayre, far paſſeth Britanny, ſo that there ſnow remayneth ſkant iij. dayſe to gether: and no man there for foddering of his beaſtes, ether maketh hay in the ſommer, or buyldeth ſtawles for his cattaile. There is no noyſom creping beaſt to be ſene there, no ſerpent that can liue there. For many times ſerpentes which hath ben brought thether owt of Britanny, the ſhip drawing nere vnto the land, as ſone as they ar towched wyth the ſmell of the ayer, they dieth owt of hand. Yea more then that, all thing in maner that cometh from the ſayd Iland, is of ſouerayne vertue againſt poyſon. And this we ſawe with oure eyes, that whē certain men, that wer ſtinged of venemous ſerpents, had taken the ſcraping of certaine leaues of bookes which had bē of Irelād, and had drōke it in water, forthwyth all the force of the venim was ſtaynched, and the ſwelling of the ſtinged bodies vtterly aſſwaged. This Iland is rich in milk and hony, nor voyd of vines, fiſh or foule, and full of ſtagges. This is properly the country of the Skottes, owt of the which they iſſhuing hath inhabited Britāny being before poſſeſſed of the Britons and the Pictes. Ther is a great creke of the ſea whiche ſeuered of ould time the Britons from the Pictes, which from the weſt runneth far in to the lād. Where vnto this day there is a citty of the Britons very ſtronge and well fenſed called *Alcuith*. At the north ſide of the which creke, the Scottes hath come and made their dwelling coun try.

A deſcription of Ireland.

How that C. Iulius Ceſar was the firſt of all the Romains that came in to Britanny.

The. 2. Chap.

THe Romains had neuer acceſſe vnto Britāny, nor knoledge therof vntill Caius Iulius Ceſars time. Who the 593. yere from the buylding of Rome and the 60. befo-

before the incarnation of ower Sauiour Christ, being Consul wyth L. Bibulus, at the time that he had battell with Germany and Fraunce, which two countres the riuer Rhene doth seuer, cam into Picardy, from whence is a very nigh and short passage in to Britany, and wyth 80. ships charged wyth men and warfare prouision, passeth ouer in to Britanny: where he being receiued wyth a very sharpe and hotte byckering, and after shaken wyth a contrary tempest was fayne to returne in to Fraunce wyth the losse of a great part of his nauy, and no small number of his souldiars, and of the most part of all his men of armes. And so for that wynter he was forced to dimisse his army: which being ouer past, he sayleth againe in to Britanny, wyth a nauy of 600. sayle one and other. Where after he had arriued, and was nowe marching toward his enemy wyth his mayne hoste, his ships riding at the anker, were with a violēt storme rent and cast either one vppon the other, either vppon the quick sandes, and there broken in peces, in such sort, that xl. of them wer lost owt of hand, and the rest wyth much a doe repaired. Cesars horsemen at the first encounter wer ouerthrowen of the Britannes, and *Labienus* one of his coronells slayne. At the second encounter, wyth great losse and daunger of his army, he put the Britannes to flight. From thence he went vnto the riuer of Tems, which men say can be waded ouer but in one place: where on the farder side a great number of the Britannes warded the bankes, vnder *Cassibellauno* their capitayne, which had stycked the bottom of the riuer and the bankes also thyck of great stakes, wherof certayn remnantes vnto this day ar to be sene, of piles of the bignes of a mans thyghe couered wyth lead stycking fast in the bottome of the riuer. Which when the Romans had espyed and eskaped, the Britannes, not able to stāde the violence of the Romane Legions, hidd them selues in the woddes, owt of the which they ofte brekyng owt, greatly endomaged the army of the Romaynes. In this meane time *Trinobantum, a very *Colchester.

ſtronge citty, wyth their Capitain *Androgorius* yelded vntò Ceſar, deliuering xl. hoſtages. Which example, other moe citties followyng, fell in leage wyth the Romans: by whoſe aduertiſing Ceſar hauing intelligence of a ſtronge hold, that *Caſſibellanus* had buylded betwene two dykes or mariſhes well fenſed wyth woddes on ech ſide, farſed wyth plente of all thinges, aſſayling wyth great force at lenght ouercomed. After that returning in to Fraũce, hauing dimiſſed his army for the wynter ſeaſon, he was ſodenly beſett wyth great tumultes of warres reiſed againſt him on euery ſide.

How Claudius the Emperour was the ſecond that came in to Britanny, which did alſo ſubdue the Iles Orcades, And how Veſpaſian ſer. by him tooke the Ile of wyte.

The. 3. Chap.

THe 797. yere from the buylding of Rome, *Claudius* the third Emperour after Auguſt, being much deſirours to ſhew him ſelfe a prince profitable vnto the common welth, ſought by all meanes battaile and conqueſt. Whereupon he made a viage in to Britanny, which was all in a mutiny, for that ſuch as wer traytorouſly fled from them, wer not reſtored. He paſſed ouer in to the Iland whether nor before *Iulius* Ceſar, nor after, any durſt aduenture. And there with out ether blud or battaile receiued by ſubmiſſion the greateſt part of the Iland voluntaryly yelding them ſelues vnto him. Alſo he brought in ſubiection to the Romaine empire the Iles *Orcades*, which lieth in the Oceane aboue Britanny: which don he returned to Rome the vj. moneth after that he departed thence: and cauſed his ſon to be ſurnamed *Britãnicus*. This battel was fought the foruth yere of his empire which was the yere of thincarnatiõ of our lord 46. In the which yere alſo there fel a great famine, thorough out al Syria, which in the Actes of the Apoſtles is ſhewed to be fore ſpokẽ by *Agabus* the prophet. *Veſpaſianus* which after Nero was emperour, being ſent of the ſaid *Claudie* in to Britanny, ſubdued vnto the Seigneurie of the Romains

The yere of our Lord 46.

Actor. 11.

mains the ile of Wite, stādigng nigh Britāny westward. Which is of length frō este to west about 30. miles: frō south to North 12. being in the east part by sea 6. miles, in the west 3. miles of frō the west shore of Britāny. Nero succeding *Claudius* in the empire neuer durst meddle with warfare matters. Wherby among other many hindraunces which befel in his time vnto the empire, one was that he had almost lost Britanny: For vnder him two noble townes wer taken and ouerthrowen.

How that *Lucius* Kyng of Britanny sent to *Eleutherius* desiring to be Christened.

The. 4. Chap.

THe yere of the incarnatiō of our Lord 156. *Marcus Aurelius Verus* the 14. Emperour after August, gouerned the empire with his Brother *Aurelius Commodus*. In whose time *Eleutherius* a holy mā being Pope of the church of Rome, *Lucius* Kyng of Britānes wrote vnto him, desiring that by his commaundement he might be made christian: which his requeste was graunted him. Wherby the Britannes receiuing then the fayth, kept it sounde and vndefiled in rest and peace, vntill Diocliesian the Emperours time. An. 156.

How *Seuerus* the Emperoure by a trench drawen ouerthwart seuered one part of Britanny from the other.

The. 5. Chap.

THe yere of our Lord 189. *Seuerus* borne in Afrike at Tripolis, the 17. emperour frō August, reigned 17. yeres. This mā being rough of nature, entāgled with much warres, gouerned the cōmon welth very valiautly, but yet with much trauail. Afrer he had vanquyshed his ciuill enemies, with which he was very sore assayled, he is called in to Britanny, by the meanes of the great defection of the most part of the country from the Signorie of the Romans. Where after he had recouered by great and greuous warres a great part of the land, he made a partition betwext them and the other wild and sauage people, not with buylding of a wall of stone as some suppose, but with a trench and a rāpaire of turue and timber, thyck fensed- An. 189.

ſed with bulwarkes and turrets. Which ſayd trench he cauſed to be drawen from one ſea to the other. And there at yorke he died, leauing behinde him 2. ſonnes, *Baſſianus* and *Geta*, which Geta being condemned of treaſon, died. And *Baſſianus* taking vpon him the ſurname of *Antonius* gouerned the empire after the deceaſſe of his father.

Of the Raygne of Diocleſian, and of the perſecution which he rayſed againſt the Chriſtians.

The. 6. Chap.

An. 286. THe yere of our Lorde 286, *Diocleſianus* the xxxiij. Emperour after Auguſt, being choſen of the army raygned xx. yeres, and he created *Maximinianus* ſurnamed *Herculeus*, his fellowe in gouernement of the Empire. In whoſe time one *Carauſius*, of low degre in byrth, but valiaunt in armes, and politicke in counſell, was appointed toward the ſea coaſte againſt the French menne, and the Saxons, whiche then with continuall robberies much waſted that countries. But he ſo behaued him ſelfe, that he did more hurt there, then the ennemies them ſelues: For ſuch pillage as he had recouered from them, he did not reſtore it to the right owners, but reſerued it to him ſelfe, whereby he was ſuſpected, that he wittingly ſuffered them to pill and ſpoyle at pleaſure. Wher vppon being commaunded to be put to death of *Maximinianus*, he toke vppon him the princely authoritie, and vſurped the gouernance of the Britannes, which after he kept vij. yeres. At length by treaſon of his fellow *Allectius* he was ſlayne. Which *Allectius* him ſelfe, (*Carauſius* being killed) kept the poſſeſsion of the Iland iij. yeres, whom *Aſclepiodotus* chiefe gouernour of the army ouercam, and receiued the Iland in his poſſeſsion the tenth yere after it was inuaded. In the meane time, Diocleſian in the eaſte, *Maximinianus* in the Weſt rayſing the tenth perſecution after Nero againſt the Chriſtians, commaunded the churches

churches to be ſpoyled, the Chriſtians to be tormented and killed: which perſecution was both longer and alſo crueller then all the other: for hole x. yeres together it continued in burning the churches, in bāniſhing the innocēts, in murdering the Martyrs, and neuer ceaſed. Brefely among other places, it made Britanny to be honored wyth the glory of many holy Martyres which conſtantly ſtode and died in the confeſsion of their faith.

The paſsion of Saynt Albane and his fellowes, which did ſhead their bludd for Chriſtes ſake.

The 7. Chap.

AMong other ſuffered Saynt Albane: of whom *Fortunatus* prieſt in the booke he wrote in the prayſe of virgines, ſpeaking of the Martyres which from all coaſtes of the world cam vnto God, ſayth, *Albanum egregium fœcunda Britānia profert.*

The fertile lande of batfull Britanny
Bringeth furth Albane a Martyr right worthy.

This Albane being yet but a Pagane, when the cruell commaundements of the wicked Princes were ſet forth againſt the Chriſtians, receiued in to his houſe one of the clergy whiche had fled from the perſecutours: whom he perceiuing bothe night and day to continewe in praying and watching, beinge ſodaynly towched with the grace of God, began to follow the example of his faith and vertu, and by litle and litle inſtructed by his holeſom exhortations, forſaking his blind idolatry became Chriſtiā with his hole hart. At length after the ſayd perſon of the clergy had certain daiſe taried with him, it came to the eares of the Prince, that this holy confeſſor of Chriſt (whoſe time was not yet come that god appointed for him to ſuffer martyrdome) lay hid in *Albanus* houſe. Whereuppon he commaūdid his ſouldiours to ſearch his houſe with all diligence. Whether

ther when they were cum, saynt Albane apparelled in his gests and masters garments offerid him selfe to the souldiours, and so was brought bound vnto the iudge. It chaunced that the iudge the same time, was doing sacrifice vnto the deuills before the aultars. And when he had sene Albane, being all chafed with anger for that he feared not voluntarily to offer him selfe vnto the souldiars and perell of death, for his geste, whom he had harbored, he commaunded him to be brought before the idoles of the diuells, before whom he there stode. And for so much (quoth he) as thou haddest rather to conueye awaye the rebell and traytour to our Gods, then deliuer him vp vnto the souldiours that he might sustaine due punishement for his blasphemous despising of the Gods, looke what paynes he should haue suffered if he had ben taken, the same shalt thou suffer, if thou refuse to practise the rites of ower religion. But Saynt Albane which wilfully had before discouered him selfe to be a Christian, litle heeded the menacies of the Prince. But being thorouly fensed with spirituall armour of grace, told him plainly to his face, that he would not obey his cõmaundemẽt. Then said the iudge, of what house or stock art thou? Albane aunswered. what is that to the of what house I am? but if thou be desirous to know of what religion I am, be it knowen vnto the that I am a Christian, and that I employe my selfe to Christian maners and excercises. Then the iudge demaunded him his name. My parents (quoth he) nameth me Albane: and I honor and worship the true and liuing god whiche made al thing of naught. Thẽ the iudge being very wroth sayde. If thou wilt enioy long life, cum of, and do sacrifice vnto the great goddes. Albane aunswered, theis sacrifices whiche yow offer vp vnto the diuells, neither helpe the offerers nor obtaine them their desires, but rather purchase them for their reward eternall paynes in hell fire. The iudge hearing this being in a rage, commaunded the holy confessor of God to be

The Martyrdom of saint Albane the firste Martyr of Britanny.

all

all beaten of the tormentours, thinking his conſtance would relent at ſtrypes, which refuſed to yeld to words: but he ſhewed him ſelf not only patient, but alſo ioyful in the middle of all his torments. The iudge when he ſawe he could be nether wonne with wordes, nor tourned with torments from the religion of Chriſtes faith, commaunded that he ſhould be behedded. In the way as he was ledd to his death, he came to a floudde which with a very ſwift courſe ranne betwixt him and the place where he ſhould ſuffer. Now he ſaw a great company of all ſexes, degrees, and ages going with him to the place of his execution, in ſo much that it ſemed the iudge was left alone at home without any to attend vppon him. This company was ſo great, and the bridge they had to paſſe ouer ſo litle, that it would be toward night, er they all could get ouer. Albane longing much for his bleſſed death, and haſting to his Martyrdome, cumming to the riuers ſide and making there his prayer with lifting vp his eyes and harte to heauen, ſawe furth wyth the bottom to haue bin dried vp, and the water geue place for him and the people to paſſe ouer dryſhod as it were vpon euen grownde. Which when among other the executioner which ſhould haue beheddid him did ſee, he made haſt to mete him, at the place appointed for his death, and there (not without the holy inſpiration of God) he fell downe flat before his feete, and caſting from him the ſword which he held in his hande ready drawen, deſired rather that he might be executioned ether for him or with him, rather then to do execution vpō him. Where vpō this mā being now made a fellow of that faith wher of before he was perſecutor, and the ſwerd lying in the groūd before thē, the other officers ſtaggering and doubting all who might take it vpp and doe the execution, the holy confeſſor of God with the people there aſſembled went vnto a hill almoſt half a mile of from that place beautifully garniſhed with diuers herbes and flowres not rough or vneaſy to climme, but ſmothe,

plaine and delectable, worthy and mete to be ſanctified with the blood of the bleſſed Martyr, vnto the the top where of when he was aſcended, he required of God to giue him water: and ſtrayt there aroſe a ſpryng of fayer water before his feete whereby all might perceaue that the riuer before was by his meanes dried. For he which left no water in the riuer, would not haue required it in the topp of the mowntaine, but that it was ſo expedient, for the glory of God in his holy martyr. For beholde the riuer hauing obeyed the Martyr, and ſerued his deuotion, leauing behinde a teſtimony of duty and obedience (the Martyr hauing now ſuffred) returned to his nature againe. Here therfore this moſt valiaunt martyr being behedded receiued the crowne of life which God promiſeth to them that loue him. But he which there tooke vppon him to doe that wicked execution, had ſhort ioy of his naughty deede: for his eyes fel vnto the ground with the head of the holy martyr. There alſo was behedded the ſouldiour which being called of God refuſed to ſtryke the holy confeſſor of God: of whom it is open and playne, that though he was not Chriſtened in the fount, yet he was baptiſed iu the bath of his owne blud, and ſo made worthy to enter in to the kingdome of heuen. Now the iudge ſeing ſo many ſtraunge and heuenly miracles wrought by this holy martyr, gaue commaundement that the perſecution ſhould ceaſe, beginning to honour in the ſayntes of God the conſtant and pacient ſuffering of death, by the which he thought at firſt to bring them from the deuotion of their fayth. S. Albane ſuffered his martyrdome the xx. day of Iune, nigh vnto the citte of, * *Verolamium*. Where after the Chriſtiane churche being quietly calmed and ſetteled againe, there was a temple buylded of a meruailous rich worke, and worthy for ſuche a martyrdome. In the which place truly euen vnto this day ar ſyck perſons cured, and many miracles wrought. There ſuffered alſo about that

* which we call now dorſuolde wodde.

time

time Aarō and Iulius towne dwellers of the citty of Leiceſter and many other both men and wemen in ſundry places, which after diuerſe fell and cruell torments ſuſtayned in al partes of their bodies, by perfitt victory atcheued by pacience, yelded their ſoules vnto the ioyſe of heauen.

How that after this perſecution ceaſed, the church of Britanny was ſumwhat quiet vntill the time of the Arrians hereſies.

The. 8. Chap.

AFter that the ſtormes of this perſecution wer ouerblowen, the faithfull chriſtians which in time of daunger lay hid in dennes and deſertes cometh furth and ſheweth them ſelues abrode, reneweth their churches, which before were ouerthrowen flatt to the grownd, foundeth, buyldeth, and perfiteth new temples in honor of the holy Martyrs, celebrateth holy dayſe, doth conſecrate the holy myſteries, with pure mouth and harte, and euery where as it wer diſplayeth their enſignes in ſigne of conqueſte. And this peace continued in the church of Chriſt in Britanny vntill the fury of the Arrians hereſies: which rūnyng thorough out the world corrupted alſo with his venemous errors this Ilād, though ſituat out of the cōpaſſe of the world. Now whē that once by this meanes hereſy had once found an open vent to paſſe ouer the Ocean ſea in to this Iland, ſhortly after all manner of hereſies flowed in to the ſayd land, and was there receiued of the inhabitants as being men deliting euer to heare newe things, and ſtedfaſtly retaining nothing as certaine. About this time died *Conſtantius* in Britanny which in Diocleſians life time gouerned Fraunce and Spaine: a man very milde and of much courteſy. He left *Cōſtantine* his ſon by *Helene* his cōcubine created emperour of Fraunce. Eutropius writeth that Cōſtantine being created emperour in Britanny ſucceded his father in the kyngdome. In whoſe time the hereſy of the Arrians ſpringing and being

Temples of Martyres: holy daies. Cō ſecration of the B. ſacramēt.

Hereſies in Britāny.

discouered and condemned in the councell of *Nice*, did neuertheleſſe infecte not only the other partes of the world, but alſo the very churches of the Ilands with deathly doctrine and peſtilent infidelite.

The Arians hereſie proſpereth, not withſtanding the generall councell of Nice. *An.* 377.

How that in the time of Gracian the Emperour Maximus being created Emperour in Britany returned in to France with a great army.

The. 9. Chap.

THe yere of the incarnation of our Lord 377. *Gratian* the 40. Emperour after Auguſt, raygned vj. yeres after the death of *Valens*, though a litle while before he raigned alſo with *Valens* his vncle and *Valentinian* his brother. Which ſeing the ſtate of the commen welth miſerably plagued, and nigh altogether decayed, was drouen of neceſſite for the better repairing of the ſayd decaiſe, to chooſe vnto him *Theodoſius* a Spanyard borne to be his partener in gouernance of the Empire, comitting vnto him the regiment of the eaſte and alſo of *Thracia*. In which time, one *Maximus* a valiaũt mã and a good, and worthy of the Imperiall crowne (had it not ben that contrary to his othe and allegeance he tooke vpon him by tyranny to be Emperour in Britanny) halfin maner againſt his wil being created Emperour of the army, paſſed ouer in to Fraunce. Where he ſlewe *Gratian* the Emperour being circumuented by ſubtile wiles, and ſodenly ſtolen vppon ere he were ware, as he was in minde to paſſe in to Italy. After that alſo he chaſed *Valentiniã* the other partener of the empire out of Italy. *Valentinian* flieng for ſuccour in to the eaſte, and th ere with all fatherly piete being receiued of *Theodoſius*, was by his helpe ſtrayt wayſe reſtored vnto the empire, *Maximus* the tyran being ſhutt vp by ſeige with in the walles of *Aquilegia* and there ſhortly after taken and ſlayne.

How that Aradius being Emperour, Pelagius a Brittain, made wicked battail againſt the grace of God.

The

The. 10. Chap.

THe yere of our Lord 394. *Arcadius* ſon vnto *Theodoſius* with his brother *Honorius*, being the xliij. Emperour after Auguſt, raigned xiij. yeres. In whoſe time *Pelagius* a Britan borne, diſperkled the venim of his faithleſſe doctrine very far abroad, holding that a man might liue well without the helpe of the grace of God, vſing herein the ayde of *Iulianus* of *Campania*, who was intemperatly ſturred with the loſſe of his byſhoprick. To whom S. Auſten and other catholick fathers alſo hath aunſwered in moſt ample māner, but yet they would not be amended therby. But being conuicted of their falſhed, they rather would encreaſe it by defending and mainteining it, then amend it by retourning to the truth. *An. 394.* The propery of heretikes.

How that Honorius being Emperour, Gratian and Conſtantine vſurped tyranny in Britanny, where the firſt ſhortly after was ſlayne and the other in Fraunce.

The. 11. Chap.

THe yere of our Lord 407. *Honorius* ſon of *Theodoſius* the younger being emperour in the 44. place after Auguſt ij. yere before that Rome was iuuaded by *Alaricus* Kyng of the Gothes, when the nations of the Alanes, the Sueues, and the Vandalls and many ſuch other with them, the frenchmen being beaten downe, paſſing the Rhene raiged thorough out al Fraunce about that time *Gratianus* in Britāny is created tyrā, and is ſlayne. In his, place *Conſtantine* being but a cōmon ſouldiour was choſen: only for the names ſake, with out any deſert of vertu: which ſo ſone as he had taken vppon him the empire, paſſed ouer in to Fraunce, where being ofte deluded of the barbarous nations (as vnwiſely and vncertainly making his leage with them) greatly endomaged the common welth. Wher vpō *Honorius* ſending *Conſtantius* the Counte in to Fraunce with an army, *Conſtantine* was beſeiged at Arells, and there taken and ſlayne, and *Gerontius* his partener ſlew his *An. 407.*

ſon)

ſon *Cõſtans* at *Vienna*, whom of a mõke he had made emprour. Rome was deſtroyd of the Gothes the 1164. yere after it was buylded. After which time the Romans lefte to rule in Britãny after almoſt 470. yeres that *C. Iulius Cæſar* firſt entered the ſayd Ile. The Romanes dwelt with in the trench which as we haue ſayd, *Seuerus* drew ouerthwart the Ilãd at the ſouth part, which thing may appeare by the citties, temples, bridges and paued ſtretes to this day remayning. Not withſtanding they had in poſſeſsion and vnder their dominion the farder partes of Britanny and alſo the Ilandes which ar aboue Britanny.

The firſt deſtruction of Rome.

How the Britannes being ſpoyled of the Scottes and the Pictes, ſought ayde of the Romans, which at the ſecond time of their comming, buylded a wall betwene the ij. countries, but they ſhortly after were oppreſſed with greater miſeres then euer they wer in before.

The. 12. Chap.

BY meanes the ſayd tyrannes and capitaines of the Romans did vſe to tranſport with them ouer in to Fraunce the flower of all the youthe of Britanny to ſerue them in their forayne warres, their men of warre wer conſumed, and the country being all diſarmed was not now able to defend them ſelues againſt the inuaſion of their enemies. Where vppon many yeares together they liued vnder the miſerable ſeruage and oppreſſion of ij. moſt cruell outlandiſh nations, the Scottes and the *Pictes. I cal them outlandiſh, not for that they wer out of the circuit of Britanne, but that they wer diuided from the land of Britanny by ij. armes of the ſea running betwext them, of the which one frõ the eaſte ſea, the other from the weſt rũneth in far and wyde in to the land of Britanny though they may one reach to the other. In the middle of the eaſt creeke there is a citte buylded called *Guidi*. Aboue the weſt creeke towarde the right hand ſtandeth a citte called *Alcuith*, which in their language is as much to ſay as the Rock *Cluith*, for it ſtandeth by a ſtudd of the ſame name. The Britannes then being thus afflicted by the ſayd nations, ſent their

The cauſe why the olde Brittons became weake and open to forain inuaſiõs.

*Redſhãkes.

their embaſſadours wyth letters vnto Rome, wyth lamentable ſupplications requiring of them ayde and ſuccour, promiſing them their continuall fealte, ſo that they would reſkue them againſt the oppreſsion of their ſayd enemies: where vppon there was ſent vnto them a legion of armed ſouldiours from Rome, which commyng in to the iland and encountering wyth the enemies, ouerthrew a great number of them, and draue the reſt owt of the fruntiers of the coũtry, and ſo ſetting them at liberte and fre from the miſery wyth which they wer before ſo greuouſly ouercharged, coũſeled them to make a wall betwene the ij. ſeas, which might be of force to kepe out their euill neyghboures: and that don, they returned home with great triumph. But the Britons buylding the wall which they wer bid to make, not of ſtone as they wer willed, but of turue, as hauing none among them that had ſkyll there in, made it ſo ſlender, that it ſerued them to litle purpoſe. This walle they made betwen the ij. ſayd armes or creekes of the ſea, many myles longe, that wher as the fenſe of the water lacked, there by the helpe of the trẽch they might kepe their country from the breakyng in of their ennemies. Of which pece of wurke, there remayneh euen vnto this day moſt aſſured tokens yet to be ſeene. This trench begynneth about two myles of from the monaſtery of *Æbercuring*, Weſtward in a place which in the Pictes language is called *Peanuakel* and in Engliſh is called Penwelt, and runnyng owt eaſtward is ended by the citty of *Alcluith*. But the former enemies when they had once perceiued that the Roman legion was returned home againe, furth with being ſett on land by boates, inuadeth the borders, ouercometh the countrey, and as it wer corne redy to be cutt, they moweth, beateth, and beareth downe all before them. Where vpon Ambaſadours be ſent agayne to Rome, wyth lamentable voyce requiring their ſuccour, beſeching them they would not ſuffer their miſerable country to be vtterly deſtroyed, nor permitt that the name of the prouince,

which thorow them had ſo long floriſhed ſhould now thus deſpitefully be extingueſhid by the wycked crueltie of their forayne people. Agayn there is ſent an other legion, which in the harueſt time comyng vpon the ſodayne, made a great ſlawghter of the enemies, and ſuch as could eſkape chaſed them ouer the ſeas in to their owne conntry, which before wer wont to waſte and ſpoyle the country of Britanny wythout reſiſtance. Then the Romans toulde the Brytans playne, that it was not for their eaſe to take any more ſuch trauaylous iourneis for their defence, and bydd them to practiſe their armour them ſelues, and learne to wythſtande their enemy, whom nothing els did make ſo ſtrong but their faynt and cowardous hartes. And forſomuch they thought that wold be ſum helpe and ſtrength vnto their loyal fellowes whom they wer now forced to forſake, they buylded vp a walle of hard ſtone from ſea to ſea a right betwene the two citties which there wer made, to kepe owt the enemy, in the felf ſame place where *Seuerus* before had caſt the trench, (which walle euen to this day remaineth famous and to be ſeene) with publick and priuat charges: the Britannes alſo putting to their helping hãdes. They then buylded it eight fote broade and xij. high, right as it wer by a line from eaſt to weſte, as it doth to this day playnly appeare, which being perfited, they geue the people ſtrayt warning to looke well to them ſelues, they teach them to handle their wepon, and inſtructe them in war like feates. Alſo by the ſea ſide ſouthward, where their ſhips lay at harbar, leaſt their enemyes ſhould land there aboutes, they makyth vp bullwarkes a longe one ſum what diſtant from the other, and this donne biddeth them fare well, as mynded no more to retourne. As ſone as they wer gonne, the Scottes and Pyctes hauing intelligence that they had made promiſſe they wold come no more, they takyng hart of grace therof retourneth agayne to their wont buſines: And firſt, all that was without the walle they taketh for their owne. After

that they came to geue aſſault vnto the walle where the Britannes with faynt hand and fearfull hart defending it, wer with grapples, which they had diuiſed, pulled downe to the grownde, and otherwiſe ſo aſſaulted, that they leauing both the cyttes and the wal alſo, wer diſpercled and put to flight. The enemy followeth, kylleth, and ſleyth more cruelly then euer he did before. For euen as the lambes of the wilde beaſtes, ſo were they torne and mangled of their ennemies. Whereuppon being dreuen out of their owne houſes and poſſeſsions, they falleth a robbing and ſpoyling one the other of them, encreaſing their outward miſery with inward tumult, ſo far furth that all the whole country was brought to that exigent, that they had none other ſuſtenance, but that they gotte by hunting and killing of wild beaſtes.

How in the time of *Theodoſius* the younger the Britannes ſowght helpe of *Boëtius* then conſull of Rome, but could not obtaine it and howe at that time *Palladius* was ſent to the Scottes (which beleyued in Chriſte) to be their Byſhop.

The 13. Chapter.

THe yere of the incarnation of our Lord 403. *Theodoſius* the younger ſucceding *Honorius*, was made Emperour of Rome, which he gouerned 27. yeres being the xxv. Emperour after Auguſt. In the eight yere of whoſe Empire, *Palladius* was ſent of *Celeſtinus* biſhop of the Roman church to the Scottes which had receiued the faith of Chriſte, to be their firſt biſhop. And the 23 yere of his raigne, *Boetius* one of the pears and patricians of Rome was now the third time made conſul with Symmachus. The poore leauing of the Britanes, directed vnto him their letters, where of this was the beginning. *To Boetius thriſe conſull the Mourning of the Britannes*. In the proceſſe of which epiſtle they thus ſetteth furth their pittyfull eſtate. The Barbarous enemy driueth

An. 403.

Palladius the firſt biſhop of Scotland: *An.* 411.

vs vpon the ſea: the ſea againe vppon the enemy: betwene theſe twaine riſeth two maner of deathes, either we are killed or drowned. And yet for all their ſute, they could obtaine no ayde of him, as he which had then both his handes full of buſines and battaile at home with *Bleda* and *Attila* kinges of the Hunnes. And though the yere before *Bleda* was murdered by the wylie treaſon of his brother *Attila*, yet he alone remained ſo vntolerable an ennemy vnto the world, that he waſted all moſt all Europe, ſpoyling and ouerthrowing both cities and caſtles. About the ſame time there aroſe a great famine in Conſtantinople, after which folowed alſo the peſtilence: and a great part of the wal of the ſaid citye fel vnto the groũde, with 57. turrettes. And many other cities alſo being ouerthrowen with earth quake, hunger, and peſtilence beſide, conſumed many a thouſand both of men and beaſtes.

How the Britones being forced by hungar droue the Barbarous people owt of their country. VVhereof enſewed plentif of corne, riott, peſtilence, and the loſſe of the whole country.

The 14. Chap.

IN the meane ſeaſon hũgar more and more preuailing againſt the Britones, (in ſo much that many yeres after it left tokens and remembrance of the hurt it did in the country) droue many of them to yelde them ſelues into the handes of the robbers. Other there were which could neuer be brought there vnto, but rather then they would ſo doe, from the hilles and brakes where they lurked, many times inuaded their ennemies, as truſting ſo much the more in the help of God, how much the leſſe hope they had of ayde of man. And by ſuch meanes firſt of all, both reſiſted and ouerthrew them, which many yeres together had liued by the ſpoyle of the coũtry. Whereby for the time they drewe homeward with ſhame inough, intending not longe after to returne. The Pictes then

and

and long time after kept them ſelues quiet at home, ſaue only that they would make now and then inuaſions into the land, and driue away bouties of cattell. After that (they leauing their pilling and ſpoiling) the country drew to a quietnes, ther enſued ſuch plentif of grayne as neuer was ſene the like before, as far as any man could remember: whereof the people grew to loſe and wanton liuing, whereof all maner of lewdenes followed ſtrait after, ſpecially cruelte, hate of truth and loue of lying: in ſo much that if any were gentler and more geuen to truth then other, the other wold wurke him all the hurte and ſpite they could, as a common enemy of the country. This did not only the ſeculars but alſo the clergy it ſelfe, and the heddes therof, geuing them ſelues ouer to dronkennes, pride, contention, enuy, and ſuch other wickednes, caſting vtterly from them the ſwete yoke of Chriſte. In the meane ſeaſon a bitter plage befell among them for their corrupt liuing conſuming in ſhort time ſuch a multitude of people, that the quicke wer not ſufficient inough to bury the dead. And yet for al that, they remained ſo hardened in ſyn, that neither their frēdes death, nether the feare of their own could cure the moreyn of their ſoules, which dayly periſhed thorow their ſynfull liuing. Wherby a greater ſtroke of goddes vengaunce enſewed vppon the whole ſynfull nation. For being now infeſted againe with their ould neighbours, they deuiſed with them ſelues what was beſt to doe, and where they might ſeeke reſkew to withſtād and repell the force of the Northen nation. And they agreed all with their kyng *Vortigerius* to demaund ayde of the Saxons beyonde the ſeas. Which thing doutleſſe was don by gods owne appointement, that the wicked people might be therby plagued, as by the ende it ſhall moſt manifeſtly appeare.

Ryot and euil life the Britains deſtructiō.

How the Engliſh and Saxons being ſent for in to Britanny, did firſt cleare the coutry frō the Pictes, and Scottes but ſhortly after ioy-

ning them ſelues in leage with them, turned their weapon vpon their fellowes that ſent for them.

The.15. Chap.

An.429. The firſt arriuall of Engliſh mē in to Britanny

THe yere of the incarnation of our Lord 429. *Marcianus* with Valentinian the 46. emperour after Auguſt, raigned vij.yeres. In whoſe time the people of the Engliſh or Saxons, being ſent for of the ſayd kyng in to Britanny, landed there in iij.longe ſhipps, and by the kynges commaundement is appointed to abide in the eaſt part of the land, as to defende the coūtry like frendes, but in dede, as it proued afterward, as minding to deſtroy the country as enemies. Wherefor encountring with the northen enemy, the Saxons had the better. Wherof they ſending word home in to their country as alſo of the batfulnes of the lande and the cowardnes of the Britannes, the Saxons ſent ouer a greater nauy and number of men better appointed for the warres, which being now ioyned with the former bande, drew to a ſtronger army then all the power of the Britannes was able to ouercomme. Theſe by the Britannes wer allowed a place to dwell among them, with that cōdition that they ſhould war for them againſt their enemies, and ſhould receiue waiges of the Britannes for their trauailes. Theſe that cam from beyond the ſeas, wer iij. of the ſtrongeſt natiōs in Germany. That is, the Saxōs, Engliſh, the and the Vites. Of the Vites cam the people of Kent and of the Ile of Wite, and they which in the prouince of the Weſt Saxons ar called vnto this day the nation of the Vites right ouer againſt the ile of wite. Of the Saxons, that is of that region which now is called of the ould Saxons, deſcēded* the eaſt Saxons, the ſouth Saxons and the weſt Saxons. Of the Engliſh, that is of that country which is called England, and from that time to this is thought to ſtande in the middeſt betwene the Vites and the Saxons, deſcendeth the eaſte Engliſh, the vplandiſh Engliſh, the Marſhes and all the progeny of the Northumbers, that is, of that

Saxons, Engliſh and Vites.

* The people of Eſſex, of Suſſex, and of the weſt-countre,

that people which inhabiteth the north side of the flud Humber. The chiefe capitaynes of the Saxons ar sayd to haue ben ij. brothers, *Hengistus* and *Horsus*, Of the which *Horsus* being after slayne in battaill of the Britannes, was buried in the east partes of kent, where his tombe bearing his name is yet to shew. They wer the sonnes of one *Vetgissus* whose father was *Vecta*, whose father was *Voden*, of whose ishew many kynges of sundry prouinces had their originall. Now then great companies of the sayd nations dayly flocking in to this Iland, they begā to grow so strōge, that the people of the coūtry which sent for them stode in great feare of their powessance. And sodaynly taking leage with the *Pictes* whom they had now dreuen farder of, beganne to turne their force vppon the Brytannes. And first they require of them more plenty of vittayles, and pycking matter of falling owt with them, threateneth them that except they wold prouide them better store, they wold break of wyth them, and spoyle all the country about. And as much as they then promised, they after in dede performed. To be short, the fire once kendled in the handes of the Paganes, tooke iust reuenge of the wyckedness of the people: not much vnlike vnto that fire which being kendled of the Caldees consumed the citty of Ierusalem. So allso this fire of vengaunce, the wycked conquerour kendeling it, or rather God the iuste iudge disposing it, raiged first vppon the citties and countrey next vnto it, after from the east sea vnto the west, ouer whelmed all the whole Iland, with out any resistāce made to quēch it. Both publick and priuat houses were ouerthrowne to the grownd, the priestes wer slayne standing at the aultar, the bisshops with their flock wer murdered, without respect of their dignitie, nor was there any that wold bury the slayne. Sum of the miserable leuinges being taken in the hilles wer there kylled, other being sterued with hungre, wer fayne to creape out of their caues, and buy their vittall at their enemies hands, with

The English mē occupied at the first all England except kent, Essex, Sussex and parte of the west countre.

* The Redshankes.

The first spoilyng of Britāny by the Englishmen.

with ſale of their liberte for euer, if yet they wer not killed owt of hand. Other fled ouer the ſeas with a heauy hart. Other taryeng ſtill in their country in feare of death and lack of foode, liued full miſerably in the mountaines, woddes, and cliffes.

How the Britannes obteyned the firſt victory of the Engliſh by the helpe of Ambroſius a Romane.

The. 16. Chapter.

BVt after that the Engliſh men hauing nowe dryuen owt and diſperkled the lande dwellers, wer come back agayne, the Britannes by litle and litle begannne to take ſtrength and couraige vnto them, comyng out of their caues, in which they lay hidde before, and with one vniforme conſent calling for heauenly helpe, that they might not for euer vtterly be deſtroyed. They had then for their capitaine a Romane called *Ambroſius Aurelianus* a gentle natured man, which only of all the blud of the Romans remayned then a liue, his parentes being ſlayne, which bore the name of the kynge of the country. This man being their Capitaine, they aſſembled them ſelues together, and prouokyng the victoures to the fight, through gods aſsiſtance, atcheiued the victory. And from that day forward, now the men of the country, now the enemye had the victory, vntill the yere that Bathe was beſeiged, where they gaue their enemies a great ouerthrowe, which was about the xliiij. yere of their comyng in to the land. But of this we ſhall ſpeake more here after.

How Germanus the biſhop, ſayling with Lupus in to Britanny ceaſed firſt the tempeſt of the ſea, after the ſtormes of the Pelagian hereſies by the power of God.

The. 17. Chapter.

Counſell of the catholike

AFew yeres before the comming of the Saxonnes in to the lande, the Pelagian hereſies being browght in, by *Agricola* the ſon of *Seuerianus* a Pelagian biſhop, did

ſore

ſore corrupte the faith of the Britannes. But the Britãnes being neither willing to receiue their lewde doctrine as blaſphemous againſt the grace of God, neither able to refute their wylye and wycked perſuaſiõs, they deuiſeth this holſom coũſel, to ſeeke for ayde of the byſhops of Fraunce, againſt theſe their ſpiritual enemies. And they calling a cõmon counſell cõſulted among them ſelues, whom of them all it wer beſt to ſend to helpe their neybours faith. By the aſſent of them all ther was choſen ij. worthy prelates *Germanus Altiſiodorenſis*, and *Lupus* biſhop of the cite *Trecaſſa*, which ſhould paſſe ouer in to Britanny to confirme them in the faith, which with reddy obedience accepting the commaundement of the Synode, tooke ſhipping thether ward, and had very proſperous windes vntill they were halfe way ouer betwene Fraunce and Britanny. Then ſodenly as they wer ſayling, the diuell much enuyeng that ſuch men ſhould goe to recouer the people out of their daũger and winne them to the right faith of Chriſt, he rayſeth ſuch tempeſtes and ſtormes againſt them, that a mã could not know day from night. The ſayles ar not able to beare the boyſterous fury of the winde, the marinours being in deſpair gaue ouer, the ſhip was guided rather by the prayer of the good, thẽ pollice of the maſter. The holy biſhop Saint *Germane* at the beginning hereof was a ſleepe, thẽ *Lupus* and the other wakeneth and calleth vpon him, as in whoſe prayers they had a ſpeciall truſt. Who ſeing the preſent perill they wer in commaunded them all to fall to prayer. He him ſelfe hauing a greater truſt in God, then he had feare of the tempeſt, calleth vpon Chriſt, and taking in the name of the Trinite of a few ſprinkles of water, caſteth it in to the ſea. And forthwith the rage of the ſtormes breketh, the ſurges falleth, God being called vppon differreth not his help, the euill ſprits ar chaced away, the ayer returneth to his naturall courſe, and the wind which of late bluſtered all againſt them now with a mery gale blowing all together with them ſett

biſhops in Fraunce for extirping of Pelagians hereſy.

Tempeſt ceaſed by prayer and holy water.

them ſhortly after a lande in the place where they them ſelues deſired. Thether a great multitude of people being aſſembled receiued the prieſtes of God, of whoſe cumming the wicked ſpirites gaue warning long before they landed, which afterward when they wer expelled out of the obſeſſed bodies by the commaundement of theſe holy ſeruauntes of God, they declared bothe the whole order of the tempeſt whiche they had rayſed and the great daunger which they had wrought the ſayd good biſhops, and did not denye but they wer ouercomed by their merites and commaundement. In ſhort time after their ariuall, they filled the Ilande with their good name, their preaching, and their vertues. And the worde of God was preached by them not only in their churches, but alſo in the open ſtretes and in the country, in ſuch ſort that in all places both the ſound and faithfull catholikes wer confirmed, and they that before ſwarued out of the right faith wer amended. And in ſhort time thourough their authoritie, vertue, and learning, they brought all the whole country vnder obedience to their doctrine. The authors and head profeſſours of hereticall errour lay lurking all this while, and like the wicked ſprites, much ſpighted to ſee the people daily to fal from thē. At lenght after longe aduiſement vſed, they taketh vpon them to trye the matter by open diſputation, which being agreed vpon they come forth richely appointed, gorgiouſly apparailed, accompained with a number of flattering fauoures hauing leifer to committ their cauſe to open diſputing, thē to ſeeme to the people whom they had ſubuerted, to haue nothing to ſayin defence thereof. Thether reſorted a great multitude of people with their wyues and children. The people was preſent both to ſe and iudge the matter: the parties therewer farre vnleke of cōditiō. In the one ſide was the faith, on the other mās preſumptiō: on the one ſide meekenes, on the other pride: on the one ſide *Pelagius*, on the other Chriſt. Firſt of all, the bleſſed prieſt

An open diſputatiō betwene Catholikes and heretikes of the pelagian ſecte in the yeare of our lorde 400.

Germa-

Germanus and *Lupus* gaue their aduerſaries leaue to ſpeake, which vainly occupied both the time and eares of the people, with naked wordes. But after the Reuerend biſhops poored out their flowing wordes confirmed with ſcriptures out of the goſpelles and Apoſtles: they ioyned with their owne wordes the wordes of god, and after they had ſaid their owne minde, they read other mens mindes vppon the ſame. Thus the Vanite of heretikes is conuicted, and falſehed is confuted, ſo that at euery obiection they were forced in effecte to confeſſe their errour, not being able to anſwer them. The people had much to doe to kepe their handes from them, yet ſhewed their iudgement by their clamours.

How Germanus reſtored the blinde daughter of the Tribune to her ſight, and after cumming to Saint Albanes ſhrine did both from thence take ſum relikes, and left other of the Apoſtles or other Martyres there.

The. 18. Chap.

THis don, ſodainly a certaine man of the dignitie of the Tribunes commeth forth among them, offeringe them his daughter of x. yeres oulde to be cured, which was blinde. They bidde them haue her to the aduerſaries. But they their oune conſcience fearing them to take ſuch an enterpriſe in hand, ioyneth their praiers together with their parentes, deſiring the prieſtes to doe their cure vppon the gyrle. Which ſeing their aduerſaries to yelde, maketh their praiers for her. And after *Germanus* full of the holy goſte, calleth vppon the Trinite, and ſtrayte loſeth from his nek a litle bugget whiche he had by his ſide full of the relliques of the martyres, and in the ſight of them all putteth it to the eyes of the mayden: which done ſhe ſtrait receiued her ſight. The parents much ioyeth ther at, the people ar all amaſed at the ſight of the miracle. After that day the ſaied errors were ſo pulled out of the mindes of all men, that with all hart and deſire they embraced

Relikes of holy Martirs.

the doctrine of the biſhops. Thus theſe damnable hereſies being ſuppreſſed, and the authors thereof vtterly confuted, and all mens myndes inſtructed with the purite of the faith, they went vnto ſaint *Albanes*, to geue god the praiſe and thankes by him. Wher *Germanus* hauing reliques of the Apoſtles and of diuers Martyres, making his prayer cõmaunded the toumbe to be opened, entending their to leaue thoſe precious treaſures. Thinking good that the members of the Sainctes gotten in diuers countries ſhoulde be buried together in one tumbe, as being like of merites, they reioyced together with god in heauen. Which being there lefte with much honour he toke of the duſt of the place where the holy Martyrs bloud was ſhead, and caried it away with him. Which thinges being thus diſpoſed, a very great multitude of people was that day conuerted vnto our Lord.

The faith and deuotion of Chriſten biſhops about the yere of our Lord. 400.

How he being driuen through ſycknes to remaine there, did both quench a great fire with his prayer, and was by a viſion him ſelfe healed of his infirmitie.

The 19. Chap.

AS they were cumming back, it happened by the diuells procurement, that Saint Germane by meanes of a ſore fall he had, brake his legge. Litle knew the diuell that by the affliction of the bodye (as it was in Iob) the merites of the holy man ſhould be thereby the more encreaſed. Whiles for the time by the reaſon of his weaknes he was faine to tarry ſtil in one place, the next houſe he lodged in, was by chaunce ſet on fire, ſo that after it had quickly conſumed the houſes about thetched with reede, it was now coming through the blowing of the winde to the houſe where this good man was harboured. Many came running in great haſte to the Biſhop, willing him to make awaye and ſaue him ſelfe. Whõ he rebuking through cõfidence in his faith, would not remoue out of the place he was in. The people al frighted with feare and diſpaire came running to quench the fire. But that

The like Seuer⁹ Sulpitius writeth of

the

the power of god might appeare the playner, the fire ſtill conſumed what ſo euer the people ſought to ſaue, but what the ſick man lying in his bed did keepe, that the fire as being a feared of the holy mans lodging ſkipped, both aboue and beneth fearcely burning without ſtay, ſo that in the middle of the raging flakes and flames the houſe which this weake man kept, remained ſound and vntouched. The people much ioyed at the miracle, and reioyced in god to ſee his power to ſaue, that their labour could not. Before the cottage of this poore prelate laye there a multitude of people without number ſome to be cured of the maladies of their ſoules, ſome of their bodies. It can not be expreſſed what miracles Chriſte wrought by his ſeruaunt, and what cures this ſick man did. In the meane ſuffering no remedies to be applied vnto his owne infirmities, on a certaine night he ſawe a very beutifull perſone cladde all in white apparell, to ſtande by his bedds ſide, which ſtretching out his hand ſemed to lyfte him vpp as he laye in his bedde, and bid him ſtand vpright vppon his feete. After which time his paines being aſſwaged he was ſo reſtored vnto his helth, that as ſone as it was day, he tooke his iourney without feare.

S. Martin. In epiſt. 2. preſixa prologo, in vitã B. Martini.

How the ſayd Biſhops by the power of God ayded the Britannes in Battaile and ſo returned home.

The. 20. Chap.

IN this meane time the Saxons and the Pictes waged battaile againſt the Britannes. Which being aſſembled together in the campe and fearing much that they ſhould not be able to ouermatche them, thei required the helpe of the holy biſhops. Which comming into their campe, put their fearefull hartes in ſuch confidence, as though a great army had ben come at that inſtant to ayde them. Wheruppon they being their capitaines, Chriſt warred with them in their campe. This

The xl. daies of Lēt.

happened in the xl. daies of lent, which were the more deuoutly obſerued, through the preſence of the prieſtes: in ſo muche that they being inſtructed with daily preaching many of the countrye came daily to be chriſtened. And the greateſt part of the army required their baptiſme. Vppon Eaſter day they made in the campe the likenes of a church with poles and bouſe, where they were ſolemnely baptiſed. By vertu of whiche holy ſacrament they became feruent in faith and bolde in hope of goddes ſtrength, which before were in diſpaire of their owne. The ennemies had worde of the maner and fourme of their campe, and of all thinges done therein. Whereuppon they thinking to ſteale vppon them and ſo eaſely obtaine the victory ouer them, as vnwares and vnarmed, maketh all the haſte they could toward them. But yet by ſkoutes their comming was knowen in good time. And now the holy daies of Eaſter being paſt, the greateſt part of the hoſte goeth freſhe frō baptiſme to their armour. Among thē Saint Germane making him ſelfe as a capitaine, pieketh out a certaine of light ſouldiours, and going forth with them placeth them priuely in a vally that was beſet with hilles on euery ſide: by the which it was thought the ennemy wold paſſe vnto the Britānes cāpe. Shortly after commeth on the ſame way the army of the Saxons, which when they that wer ſet in the ambuſh perceiued to approche, Saint Germane being with them, geueth warning vnto them all, that as they heard him begynne, all they ſhould cry and aunſwer the ſame. And ſodainly breaking out of the ambuſh, the enemy not being ware of them, the prieſt cried out thriſe together *Alleluya*. All the reſt ſtrayt aunſwereth the ſame. The Ecko wherof, through the ſounde of their voices rebounding back from the hilles made ſuch a ſound, as though they had ben thriſe as many more in number then they wer. Wherwith their enemies wer ſo amaſed, as though not only the hilles, but heauen it ſelfe alſo did crye out and fight againſt them.

S. Germain putteth to flight an hoſtis. of infidels by ſingīg of Iheluia.

them. Where uppon they fled with all the speede they could make, casting away their weapon, and harneys, and thinking it inough if they might with their naked bodies eskape the daunger. Many of them for feare and haste wer drowned in the riuer which was betwext home and them. The innocent army behouldeth the reuenge of their enemies, and seith them selues to haue the Victory without battaile. The souldiers gathereth vp the spoile, and with great ioye acknolegeth god only to be the geuer of that ouerthrow. The bishops them selues triũpheth in God to see the enemy put to flight without bludshed, and the Victory to haue ben gotten by faith in God and not by force of man. This the Iland being sett in good order, the enemies both visible and inuisible being ouercommed, the bishop returneth home warde: to whom God gaue prosperous passage both for their owne vertues sake, and also at the intercession of the blessed martyr saynt *Albane*.

How the Pelagian heresies begynning to spryng againe Germanus returning to Britanny with Seuerus cured a lame young man, corrected the heretikes, restored the faith.

The. 21. Chap.

NOt longe after was there worde brought owt of the same Iland that the Pelagian heresies beganne of new to grow and multiplye, by meanes of certaine whiche began againe to set furth the same. Againe therfor ar directed to the bishop the prayers of al the clergy that he wold go through with the cause of God, which he had taken in hãd before. Whose petition he accepting retourneth again wyth prosperous windes in to Britanny, with one Seuerus a man of great holynes, as the which was the disciple of *Lupus* bishop of *Trecassa* and was ordeyned bishop of *Treuers*, and preached first vnto that part of the Germans the word of God. In this meane season the wycked sprittes flieng about the Iland did foreshew euery where (so forced and constrayned) that Saynt *Germane* was comyng. In so much that *Elafius* one of the cheifest of the

Iland

Iland with out the report of any manifeſt meſſanger, haſted to the ſeas ſide, their to meete the holy men at their ariuall, bringing with him his ſon which in the flower of his youth was benummed of his leg: which was ſo ſhrunke in to his thigh warde, through the dryth of his ſinowes, that he could not ſet his fote vppon the ground. With this *Elaſius* cam a great multitude of people to receiue the holy prelates: which as ſone as they cam a lande, fell a preaching to the people after their wont mãner. They finde the people as touching their faith in the ſelf ſame ſtay they lefte them, they learneth the fault to remayne in a few, after whom they ſeeke, and finding them owt they condẽne them. This donne *Elaſius* falleth downe at the feete of the byſhops, offering them his ſonne, whoſe pitefull caſe neded no prayers to entrete for the relief thereof. Euery man of him ſelfe pityed the young man, eſpecially the prieſtes, who altogether (according to the pitie conceiued) beſeched the clemency of God. And forthwith Saynt *Germane* takyng the younge man to him, made him ſitt downe: he ſealeth his knee that was thus bowed inward, and with his bleſſed hãd ſercheth thourow all the affected place, as farre as the greif went. And beholde ech parte as ſone as he touched it, receiued helth, and the ſinowes returned to their naturall courſe, ſo that in ſight of them all, the younge man is reſtored ſounde vnto his father. The people ar all aſtonyd at the ſight of ſo ſtraunge a miracle, and in all their harts the catholik fayth therby confirmed. After that he preacheth to the people of the redreſſe of the ſaid hereſies. And by the aſſent of them all, the firſt authors thereof ar condemned, to be baniſhed the land, and ar deliuered vnto the prieſtes to be cõueyed beyound the ſea: that by this puniſhement both the country might be ridd of them, and they of their hereſy. Wherby it came to paſſe, that in that places the fayth longe time after remayned ſound and vndefiled. All thinges thus ordered the holy prieſtes retourned with like good ſpede as they came. Saynt

Heretikes baniſhed the countre, ſett it in reſt and quiet.

Germane

Germane after this went to *Rauenna* to treate for peace for the people of litle Britanny in fraunce, and there wyth great reuerence being receiued of *Valentinian* the emperour and *Placidia* his mother he deceaſed vnto Chriſt, whoſe corps wyth an honorable company was conueyed vnto his owne church not wythout miracles donne by the way therby. Not long after *Valentinian* is kylled of the ſouldiars of *Etius patricius*, whom he had ſlayne before the ſyxt yere of *Marcianus* raygne, with whom the weſt empire decayed and came to ruine.

How the Britannes being free from all foraine warres, fell at warres with in them ſelues and to all other myſcheifes.

The. 22. Chap.

AT this time the Britannes wer at peace with all other forayne ennemies but yet at warres with in them ſelues. Their citties and townes lay waſte which the ennemies had deſtroyed: and they which had eſkaped the handes of the enemies, wer ſlayne many of them of their owne felowes. But hauing yet as freſhe in mynd the late calamites and ſlawghters they ſuſtayned, their prieſtes peres, and ſubiectes kept thē ſelues ſumwhat in order. But after their death, the generation that followed, litle knowing and leſſe regarding the ſtormes paſte in their fathers dayes and hauing reſpecte only to that preſent proſperous eſtate in the which they then liued, wer ſo ſet to breake al good orders of truth and iuſtice, that ſkant any tokē or remembrance thereof remayned, but only in few ant that in very few. Among many other of their horrible doinges, which their owne hiſtoriographer *Gildas*, doth lamentably ſet forth in writing, he ſayeth of thē thus, that they neuer tooke care to preache the goſpell of Chriſt vnto the Engliſh and Saxons which inhabited the land among them. But yet the goodnes of God did not ſo forſake his people, whom he foreknew to be ſaued. But prouided for the ſayd nation of the Engliſh much more worthy prea-

chers, by whome they might be brought vnto his fayth.

How Saynt Gregory the Pope ſent Saynt Auguſtine with certaine religious men to conuert the Engliſhmen, and with letters of exhortation encouraged them in their enterpriſe.

The. 23. Chap.

An. 596. S. Gregory ſendeth S. Auguſtin to preache the faith to Engliſh men.

THe yere of thincarnatiō of our Lord 582. *Mauritius* the 54. Emperour after Auguſt raigned Emperour of Rome 21. yeres. The x. yere of whoſe raygne, *Gregorius* being a mā of the greateſt vertu and learning of his time, was thē biſhop of the Romane and Apoſtolick ſee, which he gouerned xiij. yeres, vj. monethes, x. dayes. Which the xiiij. yere of the raygne of the ſayd emperour, and about the hūdreth and fiftyth yere of the Engliſh mēs coming in to Britāny, being moued by inſpiratiō of god there vnto, ſent the ſeruaunt of God, *S. Auguſtine* and certaine other mōkes which feared god with him to preach the word of God vnto the nation of the Engliſh men. Which obeying the biſhops cōmaundement, when they beganne to take the ſayd enterpriſe in hand, and had allready trauailed part of the way, they bethought them ſelues it ſhould be better for them to returne home againe, then to goe vnto that barbarous and ſalluage countrie, whoſe language they knew not. And thus by common aſſent they determined to do, as being the more ſurer way. Wher vppon they ſendeth *Auguſtine* backe againe to the Pope (whom he had appoynted to be biſhop ther if they wer receiued of the Engliſh men) humbly to require him that they might not go forward in that ſo vncertaine, ſo perilous, and paynfull peregrination. Whom he yet exhorted by letters, that putting their truſt in the helpe of God they ſhould procede in their good purpoſe, of the which letters this is the coppy. *Gregorius the ſeruaunt of the ſeruauntes of God &c.* For ſo much as better it wer neuer to begynne a good worke, then after it is once begonne to goe from it againe, yow muſt nedes (my deare ſonnes) now fullfill the good worke which by the helpe

A letter of S. Gregory exhorting S. Auguſtin to purſue

of

of God yow haue taken in hand. Let therfor neither the trauail of the iourney, neither the talke of euil tōgued mē dismay yow. But with all force and feruour make vp that yow haue by the motiō of God begōne, assuring your selues, that after your great labour eternal reward shal follow. Be yow in al pointes obediēt vnto *Augustine* wōh I haue sent back vnto yow, and appoynted him to be yower Abbate, knowyng that shall much profitt yower soules, which yow shall do vpon obedience of his commaundement. Ower almighty Lord defend yow with his grace, and graunte me to see the frute of your labours in his kyngdom of heauē: and though I can not labour my selfe wyth yow, yet I may enioy part of yower reward, for that I haue a wil to labour. God kepe yow helthy my deare beloued children, dated the. 23. of Iuly, ower Lord *Mauricius Tiberius* raigning, ower most vertuous emperour, in the xiiij. yere of his empier, the xiij. yere after his Consullship, *Indictione* 14.

his iourney to England.

How he sent to the bishopp of Arells a letter to receiue them. The. 24. Chap.

HE sent also at the same time letters vnto *Etherius* archbishop of Arells that he should fauorably entertaine Augustine going in to Britāny of the which letters this is the tenor. *To the Right Reuerend and most holy, his brother and felowe bishop Etherius, Gregory the seruaunte of the seruauntes of God.* Though with such prestes as loueth god, religious men nedeth no commendation, yet bycause oportunite to write did serue, we thought it good to directe our letters to your brotherhood: aduertising yow that we haue sent *Augustine* the bearer herof wyth other seruauntes of god accompanyeng him for the helth of soules: whom it behoueth yower holines to helpe and comfort as the holy order of priesthood requireth. Ant to thentēt yow may be the better willing so to doe, I haue willed him to discouer vnto yow the cause of his iourney, not dowting but that knowen, yow wil gladly shew him what comfort you may.

An other letter of S. Gregory to the Archebishop of Aerls.

We commend alſo vnto your charitie ower common ſon *Candidus* prieſt, whom we haue ſent to ouerſee ower church belonging to ower patrymonye. God kepe yow in ſafete reuerēd brother. *Datum vt ſupra.*

How that *Auguſtine* cumming in to Britanny firſt preached vnto the kyng of kent in the Ile of Tenet, and ſo being licenced of him cam after in to kent to preache.

The. 25. Chap.

AVguſtine being muche encouraged wyth the comfort of S. Gregorie returned to preache the word of God with the ſeruauntes of Chriſt which wer with him and came in to Brytanny. Ethelbert at that time was kyng of kent a man of greate poweſſance, as the whiche had enlarged the fruntures of his empier as far as the greate flud Humber by the whiche the weſt and northe Engliſhe ar diuided. At the eaſte ende of kent there is the Ile of Tenet. 600. miles in cumpaſſe, according to the eſtimation of Engliſhe miles, whiche Ilande is parted from the lande by the flud *VVantſome* whiche is of iij. furlonges bredthe and in ij. places only paſſable: for bothe the heddes of him runeth in to the ſea. In that Iland was *Auguſtine* ſet on land, and his fellowes, to the number of almoſt forty perſons. They tooke withe them certayne Frenche men to be theyr interpretours according as *Gregorye* had commaunded. And ſendinge vnto the kynge *Ethelbert*, they ſent him worde, that they came from Rome, and that they brought him very good tydinges, that is to wytt, that ſuch as ſhoulde followe and obey his doctrine, they ſhoulde enioye an euerlaſting kyngdome in heauen with the true and liuing God. Whiche hearing this, commaunded that they ſhoulde tarry in the ſaid Iland, hauing

The ile of Tenet

The

The first face, shewe, and maner of preaching the ghospel to vs Englishmen, by S. Augustin our Apostle, in the presence of Elbert then kinge of kent &c, An. 596.



all thinges neceſſary miniſtred vnto them, vntill they ſhoulde heare farder of his pleaſure. For the brute of Chriſtian religion had come before vnto him, as the whiche had maried a Chriſtian woman of the countrye of Fraunce named *Bertha*, whome he maried with theſe conditions taken of her parents, that it ſhoulde be laufull for her to kepe vnbroken the rites of her faythe and religion, wyth her byſſhope *Luidharde* by name, whome they appoynted her, to aſsiſte and helpe her in matters of her faythe. Wythin fewe dayſe herof the kynge came vnto the Iland: and ſitting a brode, he bid *Auguſtine* with his fellowes to come to common wyth him. He wold not ſuffer him to come vnto him into any houſe, leaſt if they wer ſkilfull in ſorcery they might the rather deceiue him and preuaile againſt him. But they came not armed with the force of the diuell, but endewed withe the ſtrength of God carying before them in place of a banner, a Croſſe of ſyluer and the image of ower Sauiour paynted in a table, and ſinging the letanies, prayed bothe for them ſelues, and alſo for them to whome and for whoſe ſake they came thether. And when they ſitting downe as the kyng did byd them, preached vnto him the worde of life, and alſo to all his houſhoulde there preſent, he anſwered them ſaying: yow geue vs very fayer wordes and promiſſes: but yet for that they ar ſtraunge and vnknowen vnto me, I can not raſhly aſſent vnto them, forſakyng that auncient religion whiche this longe both I and my people haue obſerued. But for ſo much as yow ar come ſo far to thentent yow might part vnto vs ſuche knowleadge as yow take to be right true and good, we will not ſeeke yower troble, but rather wyth all courteſey receiue yow, and miniſtre yow ſuch thinges as ar behouefull for yower liuelioud. Nether do we let, but that yow may wynne vnto yower profeſsion wythe yower preaching as many as yow canne. He allowed them therfore a lod-

Our faith begann with Croſſe and proceſsion.

ging

ging in the cittye of *Cantorbury*, whiche was the head cittye of his dominion, and as he promiſed, prouided them of neceſſaries, and freely licenced them to preach. It is ſayd that as they approched neare the citty, hauing the croſſe and image of our kyng and Sauiour Ieſus Chriſt caried as their maner was, before them, they ſonge all in one tune this letany following. *VVe beſeche the o Lord for thy great mercy ſake that thy furye and thyn angre may be taken from this citty, and from thy holy houſe, bycauſe we haue ſynned. Alleluya.*

How the ſayd Auſten liuing in kent did follow the primatiue church both in teaching and liuing, and of Cañterbury the place of the kinges abode was created Biſhop.

The. 26. Chapter.

AFter they wer now entred in to their lodging, they began to expreſſe the very Apoſtolik order of liuing of the primitiue church, ſeruing God in continuall prayer, watching, and faſting, and preaching the worde of life to as many as they could, deſpiſing the commodities of the worlde, as thinges none of their owne, taking of them whom they inſtructed only ſo much as might ſerue their neceſſities, liuing them ſelues according to that they taught other, and being ready to ſuffer both troubles and death it ſelfe in defenſe of the truth they taught. Wherebye many did beleue and wer baptiſed, maruailing much at the ſinplicite of their innocent liuing, and the ſwetnes of their heauenly doctrine. There was at the eaſt ende of the citty an auncient church buylt in the honor of ſaint *Martine*, made while the Romans wer yet dwelling in England, in the which the quene (which as we haue ſayd was a Chriſten woman) did vſe commonly to pray. They alſo reſorted commonly to the ſayde church and began there

The life of our Apoſtles and firſt preachers.

Our first Apostle sayed masse. The first Christening of Englishemen in Caunterbury.

there first to syng seruice, say masse, pray, preache, and christen, vntill such time as the kyng being conuerted vnto the faith they receiued more ample licence to preach where they would, and either to buylde of new or repayre owld churches. But when the kyng him selfe being much delighted wyth the purite of their life and thexample of their godly conuersation, as also with their swete promises (which to be true thei proued by the working of many miracles) did beleue and was baptised, there began more and more dayly to resort vnto their sermons and renouncing the rites of their owld gentilite, to ioyne them selues by the fayth to the vnitie of the holy church of Christe. Of whose faith and cõuersion though the king much reioyced, yet he would force none to becomme Christian, but only shew him selfe in outward apparance more frendly vnto the faithfull as companions of one kingdome of heauen with him. For why? he had learned of these his masters that the seruice of Christ must be voluntary and not forced. And without any farder delay he appointed out for his sayd doctours a place and see semely for their degrees in his head citty of *Cantorbury*, and gaue them possesions necessary for the maintenance therof.

How he being created bishop did aduertise Gregory the Pope of such thinges as he had don in Britanny, and required his counsell vpon certaine incident cases,

The. 27. Chap.

AFter this the seruaunt of God *Augustine* came to *Arles*, where of *Etherius* Archebishoppe of the sayd citty, he was created Archebisshop of the nation of the Enhlish men, according as S. Gregory the Pope had commaunded. And returning vnto Britanny, he sent forthwith *Laurence* priest and *Peter* monke vnto Rome, which should make relation

lation vnto saint *Gregory*, how that the Englishmen had receiued the faith and he made their bishop, and also required his aunswer vppon certaine doubtes necessary for him to be informed of, wher of with out delay he receiued aunswer. Which we thought good to put in to this our history. This chapter is ful of much good lerning and godly instructiõs.

The interrogatories of *Augustine* bishop of the church of *Cantorbury*. First how the bishops should behaue them selues among their clergy, and how the offeringes of the faithfull vppon the aultar should be distributed. And what is the bisshops office in the church. *Gregory* the Pope aunswered. The holy scripture testifieth as I am sure yow know, and specially the Epistles of Saint *Paule* vnto *Timothe*, in the which he goeth about to enstructe him, after what sorte he ought to be conuersaunt in the house of God. The maner of the see Apostolik is, to geue commaundement vnto suche as be made bishops, that all maner oblations that ar geuen be diuided in to iiij, portions. And the one therof geuen vnto the bishop towards his hospitalite, thother to the clergy, the third to the poore, the fourth to the reparation of the churches. But for so much as you being brought vp vnder regular discipline, must not by the order of yower rule, liue a part from yower clergye, in the church of the Englishe which is as yet but newly entered in to the faith of Christ, you must follow that trade and forme of lyuing, which was vsed in the primatiue church among the fathers, amonge whom there was none that sayd that to be his owne which he possessed, but al their thinges wer cõmon. And if there be any amonge the clergy out of holy orders which can not liue chaste, they shall take wiues and haue their stipend allowed them without. For of the same partes of which we haue spoken of before, we know it is written, that it was diuided to euery man according as he had nede. You must also think and prouide for their stipend: and they ar to be kepte vnder the ecclesiasticall rule, and seene vnto, that they

The See Apostolike.

S. Augustin our Apostle was a mõke.

The clergy out of holy orders taketh wiues.

liue honeſtly, and plye their pſalmodye, and kepe both hart, tongue and body from all vnlaufull thinge through the grace of God. As for them that liueth after the common ſort, what nede I to ſpeake, ether what portions they ſhall geue, ether what hoſpitalite they ſhall kepe, ether what worke of mercy they ſhall fulfill? Seing it is commaunded that all which is ſuperfluous, ſhould be employed vppon godly vſes, according as our Lorde the maſter of vs all doth teach vs, *Quod ſupereſt date eleemoſinam & omnia munda erunt vobis*, of that which is left geue almes, and all ſhalbe cleane vnto you.

Luc. 11.

Auguſtines demaunde. Where as there is but one faith, why be there ſo many ſundry cuſtomes of churches? And one cuſtome of maſſes is obſerued in the holy church of Rome, an other in Fraunce?

Gregorius pope anſwereth. Yower brotherhood knoweth the cuſtom of the church of Rome in the which you wer brought vp. But it pleaſeth me that if you haue founde any thing be it other in the church of Rome, Fraunce, or any other, that may more pleaſe god, that you cheuſe that, and plant in the Engliſh churche which as yet is but late come to the faith, the beſt orders that you can cheuſe, and gather out of them all. For the thinges ar not to be loued for the place, but the place is to be loued for the good things that ar in it. Cheuſe then out of eche church, and that that is moſt godly, moſt religious, moſte beſt in any of them, that being gathered together as it were in a boundell deliuer vnto them, and inure them there vnto.

The order of the Engliſh ſeruice choſē out of other diuers countres for the beſt.

The queſtion of Auguſtine. I praye you how ſhall he be puniſhed which taketh any thing away from the churche?

Gregorius aunſwereth. That you may conſider by the perſon of the thefe. For there be ſome which hauing otherwiſe to liue, yet ſteleth, and ſome other there be, which are driuen thereunto by nede. Whereby ſome muſt be merced with fines, ſome

Of church robberies.

muſt

muſt be puniſhed with ſtripes, and ſome fauorably, ſome ſharp ly corrected. And when ſharpe puniſhement is excerciſed, it muſt be done in charite, not in fury. For therfor the man is puniſhed that he might not be damned in hel fire. And ſo we muſt chaſtiſe our brothers offending, as the good fathers doth their carnall children, whom though they puniſh for their fawtes, yet they ſeeke to haue them their heires, whom they puniſh, and their poſſeſsions they kepeth for them, whom they ſeme to chaſten in their anger. This charite therfore is euer to be kept in mind, and according to it correction is ſo to be meaſured, that the minde excedeth not the rule of reaſon. Thow ſhalt alſo tell them, that they muſt make reſtitution of ſuch thinges as ar taken from the church. But god forbid, that the churche ſhould looke to receiue with encreaſe of gaine ſuch earthly thinges, as hath ben taken from them.

The queſtion of Auguſtine. Whether ij. german brothers may marry two ſyſters which be many degrees from them?

Gregorius aunſwereth. That may be done lawfully by all meanes, for there is nothing found in the ſcripture to the contrary.

The queſtion of Auguſtine. Vnto what generation may the Chriſtians mary with their kindſfolke?

Gregorius aunſwereth. It is permitted by a certaine law of the Romanes that brothers and ſiſters children may laufully be ioyned together in wedlock. But experience ſheweth that of ſuch wedlocke their can growe no children, and the holy lawe forbiddeth that we ſhould reuele the turpitude of our kindered. Wherefor it is neceſſary that it be the third or the fourth generation that ſhould be permitted to marrye. As for the ſecond muſt in any wiſe forbeare one from the other. To marry with our ſteppe mother, it is a greuous offenſe, for it is written in the law. *Thou ſhalt not reuele the turpitude of thy father.* The ſonne can not reuele the turpitude of his father. Leuit. 18.

Gen. 2. But bycauſe it is written, *They ſhal be two in one fleſhe*, he that preſumeth to reuele the turpitude of his ſteppe mother, whiche was one fleſh with his father, he truly reueleth the turpitude of his father. It is alſo forebidden the to marry with thy brothers wife, for that by her former mariage ſhe was one fleſh with thy brother, for whiche cauſe Iohn Baptiſte was behedded and ſuffered holy martyrdome. To whom though it was not ſayd, that he ſhould deny Chriſte, yet was he killed for the confeſsion of Chriſte. For in that oure Lorde Ieſus Chriſte ſayd I am the truth', for that he was killed for the truth, he ſhed his bloud alſo for Chriſt. And whereas there be many of the Engliſh people, which whiles they were yet infideles, were thus vnlawfully coupled, when they commeth to the faith they are to be warned, that they forbeare, and take it to be a right greuous offenſe. Teache them to feare the dredfull iudgementes of God, leaſt for vnlaufull carnall loue they runne in dawnger of hell fyre. And yet for this are they not to be kept from the communion of the body and bloud of our Sauiour Chriſte, leaſt you may ſeeme to puniſh ſuch thinges in them, which they committed by ignorance before their baptiſme. For at this preſent time the holy church with a zele doth puniſh ſome thinges, ſome other of a mekenes it doth tolerat, at ſome other it winketh vppon conſideration. Yea it ſo beareth and diſſembleth, that the euill which it hateth, by bearing and diſſembling it redreſſeth. All ſuch as commeth to the faith, ar to be warned that they committe no ſuch thing, and if they then doe, they are to be reſtrained from receiuing the ſacramēt. For as they are ſumwhat to be borne withall which of ignorance doth offend, ſo they are ſharply to be corrected, which wittingly feare not to ſyn.

Auguſtines queſtion. If the biſhops ar ſo far a part one from the other, that they can not conueniently aſſemble together, whether one may be ordained a biſhop without the preſence of o-

ther biſhops?

Gregorius aunſwereth. In the church of England in which thou only art as yet a biſhop, thou canſt ordaine none, but without other biſhops. For when come there any biſhops oute of Fraunce which might aſſiſt you in ordaining biſhops? We will therefore you ordaine biſhops, but ſo that they may not be one far from an other, that there be no ſuch neceſsitie, but that they may hereafter come together at the creation of other. The Curats alſo whoſe preſence may do good ought eaſely come together. When then by the helpe of god, the biſhops ſhall be ſo made that they ſhall not be far a ſunder one from the other, there ſhall be no biſhop created without iij. or iiij. biſhops aſſembled together. For in ſpirituall matters howe they may be wiſelye and prouidently diſpoſed, we may take example of carnall matters. We ſee when mariages ar ſolemnized in the worlde, other that ar maried ar called there vnto that ſuch as were married before, ſhould ioye with ſuch as are married after. Why then may it not be like in this ſpirituall ordinance (in the which by ſpirituall miniſterie a man is ioyned vnto God) that ſuch then ſhould reſort together, whiche ether may reioyce of the worthines of him that is made biſhop, or may pray together vnto god for his continuance? Of creatig of biſſhops.

Auguſtines queſtion. How ſhall we deale with the biſhops of Britanny and Fraunce?

Gregorius anſwereth. We geue the none authorite ouer the biſhops of Fraunce, for that of auncient time, of my predeceſſours the biſhop of *Arles* receiued his palle, whom we muſt not bereue of his authorite. And if it chaunce you therfor to go to Fraunce, you ſhall treate with the ſaid biſhop of *Arles*, how ſuch defaultes as ar in the biſhops may be redreſſed. Who if he be negligent in the execution of eccleſiaſticall diſcipline, you muſt moue him and prick him forward there vnto: to whom alſo we haue written, that ioyning with you being there preſent The See of Rome.

sent, he will do his endeuoure, to reforme the maners of the bishops in such thinges, as ar contrary to our Lordes commaundement. You by youre owne authoritie haue nothing to doe in sitting vppon the bishops matters. But yet by courteously entreating them, by counselling them, by geuing good example for them to follow, you may reforme to vertue the mindes of the euell diposed. For why? It is written in the law, he that passeth through an other mans feilde, shall not thrust his syckle in to his corne, but rubbe the eares with his hande, and so eate them. Neither canst thou thrust the syckle of iudgment into the corne that is committed vnto an other mans charge, but with the example of thy well doing, thow mayst rub of the chaffe of syn from gods corne, and by treating and persuading with them, conuert them to the body of the church of Christ, as a man doth the meate he eateth, in to his owne. But what so euer ther is to be don by authorite, let it be don by the sayd bishop of *Arles*: least that order should be broken which was ordayned by the auncient institution of oure forefathers. As for all the bishops of Britany, we commit thē vnto your charge, that the vnlerned by holsom doctrine may be instructed, the weake by good persuasions may be strengthened, the froward by iust authorite may be corrected.

The primacy of Caunterbury in England.

Augustines question. Whether a woman that is great with childe may be baptised? Or how long after she is brought a bed, shall she tarry er she be receiued in to the church? And the childe that is borne, how longe shall it tarry er it be baptised lest it be preuented by death? Or how lōng after she is brought a bed, shall her husband forbeare her carnall company? Or if she be in her monethly desease, whether she may cum to the church or be receiued to the mystery of holy communion? Or the mā after he hath carnally knowen his wife, whether he may enter in to the church before he hath washed him self with water, or receiue the mystery of the holy communion? Of all

the which the rude Englisſh nation had nede to be informed.

Gregorius anſwereth. I doubt not but you haue ben required counſell in theis matters, and I think alſo I haue made you already aunſwer herein. Yet that which youer ſelfe could ſay and thinke herein, I think you wold haue it confirmed with my aunſwer. The woman with child, why ſhould ſhe not be chriſtened, ſeing to be teeming is no ſynne before the eyes of allmighty God? For our firſt fathers, when they had ſynned in paradiſe by the right iudgment of God, they loſt the immortalite which they had receiued. And for ſo much as God wold not vtterly deſtroy mankynd for his ſyn in puniſhment of his ſyn, he tooke from him the benefite of immortalite. And yet of his mercy and goodnes he reſerued vnto him the encreaſe of iſſue. That then which of the gift of God is reſerued vnto the nature of mã, by what reaſon ſhould it be reſtrained from the grace of baptiſme? For in that ſacrament by the which all ſyn is vtterly taken away, it is great folly to think any man to be reſtrayned from the gift of that grace which is willing to receiue it. When the woman is deliuered, how many daies after ſhe ſhall cum to the church it is plaine to be knowen by the commaundement of the ould teſtament which ſaith thus. *The woman which hath borne a male childe ſhall remaine xxxiij. daies in the blud of her purification: ſhe ſhall touch no holy thing nor ſhall enter into the ſanctuary, vntil the daies of her purification be fulfilled. But if ſhe haue brought forth a femal child, lxvj. dayes ſhe ſhal remaine in the blud of her purificatiõ.* Which yet is to be knowẽ that it is taken in miſtery: for if the ſame hower that ſhe is deliuered ſhe ſhould cum to the church, ſhe ſhould run in no danger of gods diſpleaſure. For it is the pleaſure of the fleſh not the paine that cauſeth the ſyn. The pleſure is in begetting the childe, but bearing is the paine and trauaile. Wher vppon it was ſayed vnto ouer firſt mother which firſt Leuit. 12.

brake

brake gods commaundement. *I ſhall multiply thy pangues and*
Gen.3. *paines and thou ſhalt bring fourth in ſorowe.* If then we forebid the womā which is deliuered, to cū to the church, we make as though her paine wer her ſyn. By no waies then it is forbidden to chriſten ether the woman that is deliuered, or the childe wherof ſhe is deliuered, yea the very firſt hower ether of the deliuery of the one, ether of the birth of the other, if any of them both be in perill of death. For the grace of the ſacramēt, as it is to be geuen vnto the liuing with great diſcretiō, ſo is it to be offred without delay to thē which draweth toward their death: leſt while time conuenient to geue the myſtery of our redemption is looked and taried for, by meanes of delay the partie dye before he may receiue the ſayed benefit. Nether ſhall the man carnally accompany with his wife, vntill the child that is borne be weaned. But now by a corrupte cuſtom, the wemen refuſe to nourſe the children borne of their owne body: which ſeme to haue ben found out only of incontinence: for therfore they refuſe to nourſe their owne children, by cauſe they will not forbeare the company of their huſbandes. Wherfor ſuch as of an euill cuſtome do put out their children to nourſe, ſhall not lye with their huſbande vntill the daiſe of her purification be fully complet. Alſo in the time of of her flowers they ar forbid to cōpany with their huſbande. So that the ould law doth puniſh thē which hath to doe with a woman being in that caſe. Which woman yet neuertheleſſe is not then forbidden to cum to the church, becauſe the ſuperfluite of nature can not be imputed for ſyn: and for that ſhe ſuffereth that againſt her will, it is no reaſon ſhe ſhould be reſtrained from cūming into the church. For we know that the womā which was deſeaſed with the bluddy flix coming hūbly
Luc.8. behind our lord, touched the hem of his garment, and by and by ſhe was cured of her ſaid infirmite. If then the woman which had the bluddy flix, might laufully touch the garment

of

of our Lord, why may not she enter into the church which suffereth her monethly flours? But you will say: as for her, her malady forced her to seeke remedy, this other is taken of her customable sycknes. Consider this with thy selfe deare brother, that all that we suffer in this mortall flesh by feblenes of nature, it was by the iust iudgement of God ordained after our syn. As hunger, thrist, heate, cold, werinesse, procedeth of the infirmite of nature. And what other thing is it to seeke foode against hunger, drinck against thirst, open ayre against heate, garmente against colde, rest against wearinesse, but to take medicine againste sycknes? So vnto the woman that monthly course of her body is a desease. If then she did well presume which being sycke touched the garment of our Lorde, that which is graunted to one woman, why should it not be graunted vnto all other, which by nature ar greued with like syckneſſe? Nether shall she be forebidden in the sayd daies to receiue the holy sacrament: but if of a great reuerence which she hath there vnto, she will not presume to receiue it, she is the more to be praised: but if she doe receiue it, she is the lesse to be iudged. For it is the point of well disposed mindes there to acknoledg their fault sum times, where there is none in dede. For many times that is committed without fault, which yet proceded of a fault. Where vppon to eate when we ar hungry is no faute, and yet hungar began and sprange first of the syn of our first father. And that mounthely custome is no syn to the woman, for that it happenyth naturally. But yet bycause nature is so corrupted, that without the mans will, it semeth to be defiled, it had his first originall of syn, and remaineth as a punishment, to thintent man might now know what he is becum through the iustice of God by syn. And that man which did cõmit sinne with his wil, should feele the punishment of syn against his wil. And therfor wemen when they do consyder them selues herin, if they meke-

Of naturall infirmities.

Note.

ly refuse to cum to the sacrament of the body and bloud of Christ, they ar to be commended of their good consideratiō: But if of a good custome, of a religious lif, they haue a feruent desire to cum vnto the holy misteries, they ar not to be forbidden, as I haue sayd before. For as in the ould testament outward workes ar to be obserued, so in the new testament that is not so muche regarded which is outwardly don, as that which is inwardly intended. For where as the lawe forbiddeth vs to eate many meates as vncleane, yet in the gospell our lord sayeth: *not that which entereth in to the mouth, defileth the man, but that cummeth out of the mouth that defileth the the man*: And shortly he sayeth expounding the same: *out of the harte cometh euil thoughts*. Where it is sufficiētly declared that to be vncleane before God which springeth out of the root of an vncleane hert. Wheuppon Saint Paule also saieth, that *to the cleane all thing is cleane: but vnto the vncleane and the infidele nothing is cleane*. And strayt after he putteth the cause of that vncleanes: *For their minde and conscience* (sayth he) *is defiled*. If then the meat be not vncleane vnto him which hath not an vncleane mind, why then that which the woman hauing a pure mynd doth suffer of nature, shal be imputed vnto her as impurite? As for the man which slepeth with his owne wife, shall not cum in to the church except he be washed with water. The law commaundeth the olde people, that the man which hath had to doe with his wife, shal both wash him selfe with water, and not enter the church before the going downe of the son. Which saying yet maye spiritually be construed: for then spiritually the man hath to dde with the woman, when the minde doth delite him selfe with vncleane thoughts of vnlaufull lust. And except this fire of lust be quenched, he shall not think him self worthy the company of the faithfull brethern, which findeth him selfe possessed with vnchaste desires. Though of this thinge diuers countries ar of diuers myndes,

Differēce betwene the new testament and the old lawe. *Math.* 15.

Ad Titū. 1.

Leuit. 15.

and sum vseth one thing, sum an other, yet the maner of the Romans was euer of auncient time, after the company of their owne wyues both to purify them selues in the bath, and of reuerence a while to forbeare cumming in to the church. We say not this for that we take mariage to be syn. But for that the very laufull company of man and wife is not without pleasure of the flesh: and that pleasure can not be all together without sum syn. For he was not borne of aduoutry or fornication but of laufull wedlocke which sayeth: *Behold I am begotten in iniquite, and my mother hath conceiued me in syn.* He which knewe him selfe to haue ben conceiued in syn, mourned to remember his synfull byrthe. For the tree doth beare in his braunches, the corrupte humours which he drew of the roote. In the which wordes yet he dothe not call the carnall company of man and wife synne, but the pleasure therein. For there be many thinges, whiche of them selues be lawfull and allowable, and yet in the doing of them we ar sumwhat defiled. As oftentimes being angry we punish other mens faultes, whereby the calmnes of our mind is troubled: and though it be well done that we doe, yet is it not well that in doing it our minde is putt out of quiet. For he was angry with the vice of the offenders, which said, *Myne eye is troubled with anger.* For whereas the minde can not lift him self vp vnto the light of contemplation, except it be still and quiet, therefore he sorowed to see his eye distempered with anger. For while he was forced to looke downeward to punish the transgressours, he was forced also to be withdrawen from the contemplation of thinges which are aboue. So then it is a commendable thing to be moued with anger against synne, and yet is it a grief and a hinderance to the well disposed minde: for in that he hath ben angry, he knoweth that he hath offended. Wherefore, to come to the purpose, the right vse of carnall company betwene man and wife, is to come together for

VVhether in the acte of mariage be any sinne.

Psal. 50.

Psal. 30.

procreation of children, not for luſt and pleaſures ſake. And if any man doth vſe his wife not for carnall pleaſure, but to the ende of procreation only, this man truly is to be left vnto his owne diſcretion, both for comming vnto the church and alſo for receiuing of the holy ſacrament of the body and bloud of our Lord. For he is not to be kept ether from the one or the other, which being in the fire yet can not be burned. But when on the contrary, not the deſire of iſſue, but the pleaſure of the body beareth the chiefeſt rule in the worke of copulation, they haue both cauſe to bewaile their frailte. For thoughe the worde of god did graunt them ſo much, yet doth it not ſo graunt it them, that they ſhould be out of feare of offence. For as ſaynt
1. Cor. 7. Paule writing to the Corinthians ſayeth, *he that can not liue chaſte let him haue his wife*, ſo he ſtrayt ſayeth farder, *I ſay this as tolerating, not commaunding*. There is no toleration of that which is laufull of it ſelfe. Wherfore in that he vſeth this worde *tolerate*, he ſheweth it to be faulty. It is well to be pondered that our Lord entending to ſpeake vnto the people in the mounte
Exod. 19. of Sina gaue commaundement they ſhould firſt abſtaine from wemen. And if the purite of the body were there ſo earneſtly required, where our Lord by meanes of his creature did ſpeake vnto men, that they whiche ſhould heare the worde of God ſhould be free from wemē, how much more the wemen which receiue our Lord almighties body, ſhall ſeke to preſerue in thē ſelues the clennes of the bodie, leaſt they may take hurt by the greatnes of that vneſtimable miſtery? Herof alſo is it ſaid by the
1. Regū. 21. prieſt vnto *Dauid* as touching his ſeruaūts, that if they wer cleane from wemē they ſhould eate of the ſew bred, which otherwiſe they ſhould not be ſuffered to take, except *Dauid* would ſay that they wer pure from wemen. Thē the mā bathed in the water after the carnall knowledge of his wife may be admitted to the ſacramēt, whē it is tried that he may come to the church.

Auguſtines queſtion. Whether after the illuſion which is wont

to

to befall vnto a man in his dreame, a lay man may receiue the body of our Lorde, or a priest may say masse?

Gregorius answereth. The testament of the ould law, as we haue aboue sayd, saithe him to be defiled, and suffereth him not to enter the church before euening, and not but first bathed. Which thing the spirituall people otherwise vnderstanding, shall take it in like sense as we haue aboue declared. For he is deluded as it were by dreame, whiche being tempted with vncleneſſe, is defiled with true imaginations in his thought. But he washith him selfe with water, that is, he washeth away with teares the filth of his thoughtes: And except the fire of temptation go out, let him take him selfe guilty as it were vnto the euening. But in this maner of elusions, there is a difference to be had. For a man must narrouly search and discusse him selfe, of what cause this thing commeth into his minde, when he is a sleape. For sometimes it commeth of surfet, sometimes of superfluite or weakenes of nature, and somtimes also of vncleane thoughtes. When it commeth of the superfluite or infirmite of nature, it is nothing at all to be feared. For the minde in this 1. case more soroweth that it hath willingly suffered, then that it hath any thinge wittingly committed. But when it hath risen thourow inordinat excesse of diet, wherby the vessels of the se- 2. minall humours ar repleniſhed, the minde thereby is not cleare and voide of fault: yet it is not guilty of so great fault, that the mā thereby is to be withholden, ether from receiuing of the sacrament, ether from saying of masse. Bicause it may happē that ether it is holyday, ether of necessite the partye must say masse, for that there is no other priest to be gotten in that place. And if there be other at hand, yet the illusion comming only of surfet, is no sufficient cause to make a man forbeare the receite of the holy mysteries. Yet from the offering of the holy sacrifice he ought (as I thinke) meekely forbeare, though not from receiuing: except the minde withall be defouled with so-

Of nightly pollutiōs or illusions.

me vncleane phantasies. And though the partye do not remember, that in his dreame he sustayned any such phantasies, yet by his owne iudgement he is not guyltles, if in the dayes before, he remembreth he had offended in gluttonous feding of the body.

3. But if it riseth of any foule thoughtes, which he had wakyng, the offence is open and manifest of it self. For he doth see owt of what rooto that pollution did spring. For the euell that he wittingly thought vppon, that vnwittingly he committed.

4. But here agayne we must consider, whether that thought sprang of suggestion, of delite, or of consent. For by these three all maner of synne is fulfilled. Suggestion is by the diuel, delite by the flesh: consente by the spirite: The diuell was the first prompter to synne. Eua as it wer the flesh took delite therin. Adam as it wer the spirite consented. And herin is requisite great discretion, that the mynde as iudge ouer him selfe should discerne betwext suggestion and delite, betwext delite and consent. For when the wycked fend doth rayse the first motions vnto synne in ower harte, if there follow no delite therin in the mynde, there is no synne at all committed. But when the flesh begynneth to take delite therin, then synne begynneth to springe: If then aduisedly he doth agree thereunto, then syn is perfyted. So that in suggestion is the begynning, in delite the feeding, in consent the finishing of synne. And it ofte chaunceth that the euill, that the diuell soweth in the thought, the flesh therin deliteth, add yet the soule doth not agree ther vnto. And though the flesh can fele no delite without the soule, yet the soule stryuing against the pleasures of the flesh, is against his will hampred with the plesure of the flesh in such sorte, that with reason he doth gaynsaye and not agree vnto it, and yet is bound with delite, but so that he much lamenteth his bande. Wher vppon that principall champion of the heauenly army S. Paule, bewayled him selfe saying: *I fynd a law in my lymmes, repining against the law of my mynd and*

Suggestiō Delight. Consent.

How sin bredeth in the hartes of mē.

Rom. 7.

leading

leading me away prisoner in the law of synne which is in my lymmes. If he wer prisoner, then he did not fight: and if he did fight why was he prisoner? He then stryued wyth the law of his mynd, against the which the lawe of his flesh dyd fyght. Then if he fought, he was not in bondes. Man therefore is both bonde and free: free throwgh righteousnes which he loued, and bonde throwgh the delite, which he boare against his will. These be the aunswers of holy pope *Gregory* vnto the demaundes of the reuerent bishop *Augustine*. The epistle which he had addressed vnto the byshop of Arles, and sent after to *Vergilius* the successor of *Etherius* here followeth.

The Epistle of *S. Gregorie* vnto the byshop of Arles that he should ayde *Augustine* in the worke of God.

The. 28. Chapter.

Gregorius the seruaunt of the seruauntes of God sendeth greeting vnto the reuerent and his holy brother *Vergilius* bisshop. With what affection ower brothers cumming of their owne accorde vnto vs ar to be enterteyned, it may thereby well appere, for that many times we ar wont to byd them vnto ower house for charites sake. If therfor it chaunceth yower brother and myne *Augustine* byshop to cum vnto yow, I pray yow receiue him with such harty and frendly enterteynement, that both he thereby may honorably be comforted, and other tawght how brotherly charite is to be maintayned. And for that it often tymes chaunceth that they which be far of, shall soner learne by reporte of other such thinges as ar to be reformed where we ar, then we ower selfes, if it be so that yow heare by him of thinges among yower priestes or other, worthy to be redressed, syttting in examination of the parties faultye wyth him, make diligent search and scrutenye thereof. And in such thinges as offendeth God and prouoketh his wrath, shew yower selfe so houfull and harde to be entreated, that both to the feare of other, the offendours be punished,

and

and the innocent throwgh falſe ſurmiſes be not oppreſſed. God kepe yow in helth Reuerend brother. Geuyn the xx. of Auguſt. the xviij. yere of the raygne of our good lord and Souerayne *Mauritius Tiberius* Emperour. *Indictione quarta.*

How the ſayd *Gregory* ſent vnto *Auguſtine* a palle with a letter, and more preachers.

The. 29. Chapter.

FArder more the ſayd Pope (for ſo much as *Auguſtine* had aduertiſed him that ther was a great harueſt and few workemen) ſent him wyth his ſayd legates, more preachers, of which the chiefeſt wer *Mellitus, Iuſtus, Rufinianus*: And by them alſo he ſent all ſuch thinges which wer neceſſary for the furniture ad miniſtery of the church: As holy veſſelles, aultar-clothes, ornamentes for the churches: Apparell alſo for the prieſtes and clergy. Alſo reliques of the holy Apoſtles and martyres and many bookes. He ſent him alſo letters by the which he ſignifieth vnto him that he hath ſent him a palle, and enſtructeth him what order he ſhould kepe in making of Byſhops in the country of Britanny: of which letters this is the tenor. To his moſt reuerend and holy brother *Auguſtine* biſhop, *Gregorius* the ſeruaunt of the ſeruauntes of God. Though ſuch as labour in the worke of God, may aſſuredly hope that god doth reſerue for them vnſpeakeable reward in the kyngdom of heauen, we neuertheleſſe ſtand bound temporally alſo to honour and reward them: that they may by meanes therof be the more earneſtly bent to take paynes in fardering the honour of God. And for ſo much as by the goodnes of God and yower trauail, the new church of the Engliſh people is brought vnto the fayth and grace of Chriſt, we graunte vnto yow the vſe of the Palle, that to weare ſuch times only as yow ſay Maſſe: And we licence yow to ordayne xij. Biſhops in ſuch places as be vnder yower iuriſdiction: but ſo that the Biſhop of London

A palle from the Pope to Auguſtin the firſt Biſhop of Caunterbury.

don be euer here after consecrated of his owne Synode, and receiue his palle of this holye and Apostolike see wherin I by the authoritie of God doe now serue. Also we will that you send a bishop to the citte of yorke, whom you shall think worthy of that prelacie, so that if that citty with the country about receiueth the worde of God, the sayd bishop be authorised to make twelue bishops more, and he him selfe be their Metropolitane. For we entend to geue him also a palle by the grace of God, if we liue: whom neuer the lesse we will to be subiecte to yower dispositiō. But after yower death so to haue the ouersight of the rest of the bishops whom he shall make him selfe, that he be in no case subiecte vnto the authorite of the bishop of London. Betwext the Bishops of London and York let this be the difference, that he be higheſt, that is first ordayned. All thinges that is don for zele of Christe, is to be donne with common counsell and mutuall concorde, so that they may wyth one mynde dispose their doinges, and which they haue disposed accomplish without variance. We will farder that vnto yow be subiecte, not only the byshops which yow shall make your selfe or such as shalbe made by the bisshop of yorke, but also all the prieſtes of Britannie. to thentent that of yowr liuinge and life they may receiue a paterne both to beleue and also to liue a right: and executing their officies both in soundnes of faith and integrite of lif they may attayne to the kyngdom of heauen when it shall please God to call them. God kepe yow in helth reuerend brother. Geuen the xx. of August the xix. yere of the raigne of our Soueraine Lord and Emperour *Mauritius Tyberius* the xviij. yere after his consulship, *Indictione quarta.*

The priuileges of the Byſshops of yorke and London.

The copy of a letter sente by S. Gregory to Mellitus the Abbat going to Britanny.

The. 30. Chap.

AFter the ſayd legates wer gon, and wer now in their iourney toward Britāny, the holy father *Gregorius* ſent letters after them worthy memory, in the which he opēly declared, how earneſtly he tēdered the helth of our country. Writing thus. Vnto his deare beloued ſon Mellitus abbat, *Gregorius* the ſeruaunt of the ſeruauntes of God. After the departure of you and the company which was with you, we wer in dought what becam of you, for that we could heare nothing how you ſped in yower iourny. When then God ſhall bring you vnto our reuerend brother *Auguſtine* biſhop tell him, what I haue of longe time deuiſed with my ſelfe of the cauſe of the Engliſh men. That is to wit that not the temples of the Idols, but the Idoles which be in them be broken, that holy water be made and ſprinkled about the ſame temples, altars buylded, relikes placed. For if the ſayd churches be well made, it is nedefull that they be altered frō the worſhipping of diuels in to the ſeruice of God: that whiles the people doth not ſee their temples ſpoiled, they may (forſaking their error) be moued the more ofte to haunt their wont place to the honor and ſeruice of God. And for that they are wōte to kill oxē in ſacrifice to the diuells, they ſhal vſe the ſame ſlaughter now, but chaunged to a better purpoſe. It may therefore be permitted them, that in the dedication dayes or other ſolemne daies of martyrs, they maketh them bowers about their churches, and feaſting together after a good religious ſorte, kill their oxen now to the refreſhing of them ſelues, to the praiſe of God, and encreaſe of charite, which before they wer wont to offer vp in ſacrifice to the diuells: that whiles ſum outward comfortes ar reſerued vnto them, they may thereby be brought the rather to the inward comfortes of grace in God. For it is doutleſſe impoſſible from men being ſo rooted in euell cuſtomes, to cut of all their abuſes vppon the ſodaine. He that laboreth to clim vpp vnto a highe place, he goeth vpward by ſteppes

Holy water, aultars and relikes.

and

and paſes,not by leapes. So vnto the childrē of Iſrael being in Aegipt our Lord was wel knowē.But yet he ſuffered them to doe ſacrifice vnto him ſtill in offring vp of beaſtes vnto him, which otherwiſe they wold haue offered vpp vnto the diuels, as they wer wont to doe in the land of Egypt, that altering their intente, they ſhould leue ſum, and alſo kepe ſum of their ould ſacrifices:that is, that the beaſtes which they offred before, they ſhould now offer ſtill. But yet in offring them vnto the true God, and not vnto the diuels they ſhould not be the ſame ſacrifices in all pointes as they wer before. Theſe be the thinges whichI think expedient you declare vnto our ſayd brother:to thentent that he being there may conſider with him ſelfe, how ech thing is to be diſpoſed. God kepe you in helth dearly beloued ſon in Chriſt.Geuen the xv. day of Iune The xix.yere of the raigne of our ſoueraine Lord, *Mauricius Tyberius* emperour:and the xvij.yere after his conſulſhip. *Indictione quarta.*

A letter of S. Gregorie to Auguſtine exhorting him that he ſhould not glorie in him ſelfe of his vertues,and miracles.

The.31. Chap.

ABout this time he ſent *Auguſtine* an epiſtle touching ſuch miracles as he had knowen to be done by the ſaid *Auguſtine*.In the which epiſtle he exhorteth him,that he ſhould take no pride of minde therefore. I know(ſaith he) deare brother,that it pleaſeth god to ſhewe by thee great miracles amōg the people, which by thee he hath called to his faith. Wherevpon it is nedefull that of that heauenly gifte,both thou ioyeſt with feare,and feareſt with ioye. Thou haſt to ioye for that by meanes of the ſaid miracles the Engliſhmens ſoules are wonne to the faith.Thou haſt to feare,leſte through the miracles,which be don by thee, thy weake mind be lifted vp in preſumption falling as farre inwardly by vaine glory, as thou arte by outward praiſe puffed vp. We muſt remember that the di-

sciples returning with ioy from their preaching when they sa-
Luca. 10. ied vnto their heauenly master, *Lorde in thy name the very diuells were obedient vnto vs*, it was by and by aunswered vnto them. *Doe you not reioyce thereat, but rather reioyce for that your names are written in heauen*. For they had fastened their mind vppon a priuate and temporall ioye when they ioyed of their miracles. But Christ calleth them backe from priuate ioy vnto commune, and from temporall to eternall, when he said: *Ioy for that your names are written in heauen*. For not all the chosen of god doth miracles, but yet all their names are written in heauen. For why? They which be the disciples of the truth, ought to ioye in nothing, but only in that good thing, which all other good shall haue, as well as they, and whereof they all shall haue ioy without ende. This therefore remaineth deare beloued brother, that of the thinges whiche by the power of god thou workest outwardly, thou exactly euer discusse thy selfe inwardly, and thourouly vnderstand both thy selfe who thou arte, and what plenty of grace god hath bestowed vppon that countrie, for whose sake, (to thentēt it might be the rather conuerted) thou hast receiued the gift of working miracles. And if thou remember, that thou haste at any time ether by worde or dede offended god, haue that euer in thy remembraunce, that the ofte thinking vppon thy synne may presse doune the mounting pride of thy hart. And what so euer grace thou ether hast or shalt receiue, to worke miracles, think it geuen thee not for thine owne sake but for theirs, the minister of whose saluation thou art ordained.

How Saynt Gregorie sent letters and presentes to king Ethelberte.

The 32. Chapter.

THe said holy pope *Gregorie* at the selfe same time sent vnto king *Ethelberte* a letter with rich presentes of diuerse sortes, doing vnto the king temporall honours,

which

which through his helpe was growē in knowledg of the glory of heauen. The coppy of the ſaid letter is this. Vnto the right honorable and his moſt worthy ſonne, *Ethelbert* king of the Engliſh, Gregorie biſhop. God almighty, for this cauſe dothe calle good men to the gouernaunce of his people, that by their handes he may diſtribute the giftes of his mercy and grace, vnto all ſuch ouer whom they haue the gouernaunce. Which thing we know to haue ben done among the nation of the Engliſh, ouer whom you are choſen to haue the rule, that by the giftes of God employed vppon you, the like benefites of grace might by your meanes be geuen to all ſuch as are vnder your dominiō. And therfor O Noble Son labour diligently to kepe the grace which you haue receiued from god: and ſeeke with ſpede to ſet forth the faith of Chriſt to your ſubiectes. Haue a good zele to procure the conuerſion of as many, as you can poſsibly: forbid the worſhipping of Idoles: ouerthrow their temples: edifie the maners of your people with exāple of your owne integrite, with wordes of exhortation, feare, fayer ſpeach, and well doing, that he may be your rewarder in heauen, whoſe knowledg and name you make to be enlarged vppon the earth. He alſo ſhall make your memory the more famous vnto your poſterite, whoſe honour you ſeke and maintaine among your people. For ſo *Conſtantinus* being ſometimes a moſt vertuous Emperour him ſelfe, and calling his ſubiectes from the wicked worſhipping of Idoles, brought them all with him ſelfe vnder the obeyſance of God almighty, our Lord *Ieſus Chriſte*. Whereby it was brought to paſſe, that his name was of higher renoune then any of the princes, that went before him, and ſo much in glorie excelled all his auncetours, howe much alſo he paſſed them in well doing. Wherfore let your highnes alſo ſeeke now to publiſh vnto the kinges and countries ſubiecte to your dominion, the knowledg of one god, the Father, the Son, and the holy Goſte: to thentent thereby you

A godly letter of S. Gregory to Ethelbert the firſt Chriſten kinge of engliſh men.

may passe in honorable fame the aũcient kinges of your natiõ: and how much the more you trauail to do away sinne in your subiectes, you may haue so much the lesse fear of your own sinnes before the dreadful bench of Gods iustice. Our right reuerend brother *Augustine* bishop being brought vp in rule of religiõ, hauing good knowledg in the holy scriptures, and a man through the grace of god of much vertue, what so euer he shall aduertise you to doe, gladly heare it, deuoutly doe it, diligently remember it. For if you will heare him in that he speaketh vnto yow in Gods behalfe, God also shall the soner heare him speaking and entreating for yow. If otherwise (as God forbid) yow refuse to geue eare and heede to his wordes, how can God heare him praying for yow, whom yow despise to heare speaking to yow from god? Wherfor with all yowr harte ioyne yower selfe with him and assiste him in gods busynes with all such authorite, that God hath geuen yow, that he may make yow partaker of his kyngdom, whose fayth yow in your kyngdom cause to be receiued and obserued. We will also yower highnes to know, that (according as we ar taught in the holy scriptures by the very wordes of God) the end of this world draweth onward, and the kyngdom of the sayntes of God shall follow, which neuer shall haue ende. And the ende of the world approching many thinges shall fall vppon vs, which haue not ben heard of before, that is to witt, chaunge of the ayer, terrible sightes from heauen, tempestes contrary to the order of the times. All which shall not yet fall in ower dayes. Wherfor if yow shall know any of these to happen in your land, let not yower mynd be dismayed therwyth. For therfor shall there be signes sent before the end of the world to thentent we should the more diligently tender the helth of ower soules, liue euer in dowte and feare of death, ready prepared by good workes for the cumming of Criste our Iudge. Thus much haue I sayd in few wordes right honorable Son, intending to speak more at large, as

I ſhall heare the fayth to be enlarged in your kyngdom. Then ſhall I be ſo much the more encouraged to ſpeake, how much the greater comfort I ſhall conceiue by the conuerſion of your country. I haue ſent yow ſmall preſentes, which yet ſhall not ſeme ſmall vnto yow, if yow ſhall accepte them as halowed wyth the bleſsing of *S. Peter*. All mighty god make perfecte in yow his grace according as he hath begonne. And ſend yow both longe life here vppon the earthe: and that ended, eternall life in his kyngdom of heauen. The grace of God kepe yower highnes in ſafte my dere Son. *Datum vt ſupra.*

How *Auguſtine* repayred the church of our Sauiour and buylded the abbay of *S. Peter* the Apoſtle.

The. 32. Chap.

Auguſtine after he had obtayned to haue a biſhops ſee appoynted him in the kinges citty, as is aboue ſayd, through the ayd of the kyng, he recouered there a churche, which was there of owld buylt by the Romans which wer Chriſtianes, and did dedicate it to the name of our Sauiour Ieſus Chriſt, and there made a houſe for him and his ſucceſſors. And not far eaſtward from the citty he buylded a * monaſtery in the which kyng *Ethelbert* through his aduiſe buylded a new church in the honor of Saynt *Peter* and *Paule*, and enriched it with ſundry gyftes, in which both the body of *Auguſtine* him ſelfe and of all the biſhops of Cãtorbury, and of all the kinges of kent wer wont to be enterred. Which church yet not *Auguſtine* him ſelfe, but *Laurentius* his ſucceſſor did conſecrat. The firſt Abbat of that monaſtery was one *Petrus* a prieſt, which being legat vnto Fraunce was drowned in a creake called *Amflete* and burned after a homly maner of the inhabitours of the ſame place. But ower Lord entending to haue it knowen, how worthy a man he was, made that euery night there appeared a light from heauen vppon the place, where he lay buried: which when the neyghbours about had eſpyed, gathering therby that he was ſome good and holy man, and ſearching out what and from whence

Chriſtes church in Caunterbury

* That monaſtery is now called the Auguſtines, if it ſtande yet.

whence he was, remoued his body from thence and buried it honorablye in the towne of *Bulleyne*, in a place of the churche conuenient for ſo worthy a perſon.

How Edilfrith kyng of the Northumbers waſted Britanny and conquered the Scottes.

The. 33. Chap.

ABout this time *Edilfrith* a man very valiaunt and much deſirous of renowne was king of *Northumberland*: one that more waſted the Land of *Brytanny* then any of the Engliſh Princes. So that it ſemed he might be cõpared vnto *Saul* kyng of the Iraelites, ſaue only in that he was voide and ignorant of Gods religion. For none of all the coronells, none of all the kinges did conquer more of the lande of Britanny, ether makyng them tributary, ether dreuing them cleane owt of the countrye and planting the Englſh in their places, then did this *Edilfrith*. To whom that might be wel applyed that the Patriarke *Iacob* ſayd, when he gaue his ſonne *Beniamin* his bleſsing in the perſon of *Saul*, *Beniamin* like a rauening wolfe, in the morning ſhall eate his pray and at night ſhall diuide the ſpoyle. Wherby *Edanaden* kyng of Skottes much grudging to ſee him goe forward after this ſorte, aſſembled a mayne and a ſtrong army agaynſte him. But the ſayd *Edelfrith* encountering him in the field with a few men gaue him the ouerthrow, and in that famous place of *Degſaſtone*, diſconfited his great army. In which field *Theobald* brother to *Edilfrith* was ſlayne, with that parte of the army wherof he was generall. This battell was foughtẽ in the yere of our lorde 603. and the xj. yere of his raygne, which laſted xxiiij. yeres, and the firſt yere of the raigne of *Phocas* then Emperour of Rome. From that time forward vnto this preſent neuer was there king of Scottes, which durſt meete the Engliſh men in the field.

THE

THE SECOND BOOKE OF THE HISTORIE OF the churche of Englande.

Of the life, lerning, and death, of bleſſed Pope Gregory. The. 1. Chapter.

IN the yeare of the incarnation of our Lord 605. the hollie pope Gregory (when he had moſt glorioufly gouerned the ſee of the Roman and Apoſtolique churche. 13. yeares. 6. moneths and. 10. dayes) departed this lyfe, and was tranſlated to the eternall ſeate of the kyngdome of heauen. Of whome it becometh me in this our hiſtorie of the churche of England more largely to ſpeake: bycauſe by his diligence he conuerted our nation, that is, the Engleſhmen from the powre of Satan, to the fayth of Chriſt. Whome we maye well, and alſo muſt call our Apoſtle. For as ſone as he was high Biſhop ouer the whole wordle, and appointed gouerner of the churches lately conuerted to the belefe of the trueth, he made our nation the churche of Chriſte, which had ben euer vntill that time the bondſclaue of Idolls. So that we maye lawfully pronownce of him the ſayng of the Apoſtle: That althowgh he were not an Apoſtle to others, yet he was vnto vs. For *the ſignet and token of his Apoſtleſhip, we are in our Lorde.* This *Gregory* was a Roman borne, his fathers name *Gordian*, his pedegre of awncient ſtocke not only noble, but alſo religiouſe. For Felix ſomtime biſhop of that ſame ſee Apoſtolique, a man of greate renomme in Chriſte, and the churche, was his greate grandfathers father. This nobilite of religion he kept, and maintayned, with no leſſe vertue, and deuotion, then his parents, and auncient kinsfolke had done befor him. But his worldly nobilite he

An. 605.

S. Gregory Biſhop ouer the whole worlde. 1. as head thereof.

S. Gregory our Apoſtle. 1. Cor. 9.

S. Gregory a religious mā.

forsoke alltogether and by the speciall grace of God turned the same to the purchasing of eternall glorie in heauen. For changing sodenly his secular habite he wēt into a monasterie: Where he began to lyue in such grace of perfection, that vnto his mynde (as often after he was wont to wytnes with weeping teares) all transitorie things were already subiecte, that he far surmounted al worldly workes, that he was wont to thinke of nothing, but heauenly things, yea, that being yet clogged with his erthly bodie, he now by contemplation did passe the verie naturall bounds of his flesh, and that he derely loued death also, whiche to most men is a paynfull payne, as an entraunce of lyfe to him, and reward of his labour. All which things he sayd of him selfe, not craking of his encrease in vertues, but rather lamenting the lacke, and decaye of thē. In which defecte (as he was wont to saye) he thought himselfe nowe to haue fallen by reason of his ecclesiasticall charge, and occasion of greater care. For talking on a time secretly with Peter, his deacon, when he had recompted the olde giftes, and vertuous graces of his minde, strayght way he sayde sorowfully. But nowe alas, by the meanes of this my ecclesiastical charges, my mynde is encombred againe with secular affayres, and after the good quyet and rest whiche it had, is nowe defiled againe with the dust of earthly busines. And when condescending to manie, it wandereth and roueth aboute owtward matters, after desiring inward good thowghtes, it returneth therunto no dowbte, the weaker. Therfore I weigh with my selfe what I doe now suffer, and I weigh also well, what I haue forgone. And when I behold, what I haue lost, this that I suffer wexeth more greueouse. Thus sayde this holie man of a greate and passing humilitie. But we must thinke that he lost none of his monasticall perfection by anye occasion or trowble of ecclesiasticall charge or office of a Bishop: but rather that then he did much more good, and profited more in vertue by the laboure of con-

conuerting manye to the faythe, then he hadd done before with the priuate quiet of his owne conuersation onlye. For euen being bisshopp, he ordered his house like a monasterye. For as sone as he was taken owte of the monasterye, and ordayned to the ministerye of the aulter, being afterwarde sent as legate from the see Apostolike to Constantinople, he for all that, in the earthly princes palace lined so, that he neuer intermitted his purpose of heauenly conuersation. For he toke with him certaine brethern of the monasterie (which for verie brotherly loue folowed him to that Imperiall citie) for the better keping, of his regular obseruance: that alwaie by their example (for so he writeth) he might be fastned as with a stronge cable or anker to the pleasaunte porte of prayer, when soeuer he were tossed withe the raging whaues of wordly cares, and might also strengthen his minde by daylie conference, and reading with them, whensoeuer it shuld be shaken with secular affaires. And truly he was by these mens companie not only defended from the assaultes of the worlde, and earthly troubles, but also more and more stirred vp to the exercises of heauenly life. For they exhorted him, that he would discusse and expound with some godly and misticall interpretation the booke of blessed Iob, which was enwrapped with manie greate obscurities. Neither could he denie them his paines, which of brotherly loue moued him to this profitable laboure: but hath therfore meruelously declared in 35. bookes of Expositions, how this worke of Iobes historie, first is to be vnderstãded according to the letter, them how it may be referred to Christe, and the sacramentes of the church, last in what sense the same may be applied to euerie particular faithfull man. Which worke he began to write, while he was legate in Constantinople, but he finished it afterward when he was Bisshop of Rome. This blessed man, being in Constantinople supressed an heresie of the state of our resurrectiõ (which then

S. Gregory the popes legat at Constantinople.

there aroſe) in the very beginning, by the force of catholike trueth, and verite. For *Eutychius* Biſhop of Conſtantinople began to preache a falſe doctrine, which was, that our bodies in the glorie of the reſurrection ſhuld be ſo ſubtile, as is either the winde, or ayer: ſo that it ſhould not be poſſible to feele, or touche them. Which when S. Gregory had heard, he proued this opinion to be quite contrary to the right faith by the reaſon of truth, and alſo by the example of the reſurrection of our Lorde. For the right, and catholike faith beleueth, that our bodies being exalted in the glorie of immortalitie, ſhal in dede be ſubtile by the effect of ſpiritual poure, but yet not withſtãding able to be felt, and touched for the truth of our nature: according to the example of the bodie of our Lorde of which now roſen from death him ſelfe ſayde to his diſciples: *Touche ye and ſee, for a ſpirite hath not fleſh, nor bones as ye ſee me haue*. In the aſſertion of this faith the right reuerend father Gregory did laboure ſo much againſt this vpſtert hereſie, quenched the ſame with ſuch diligence, and ſo vanquiſhed it by the healp of the vertuous Emperour *Tiberius Conſtantinus*, that from thence forth noman was founde, which durſt be a ſtyrrer vp againe, or mainteiner therof. He made alſo an other excellent booke, which is called the Paſtorall. Wherin he declareth plainly, what manner of man he ought to be, which ſhould be choſen to rule the churche. And how the rulers therof ought to lyue them ſelues, and with what diſcretion inſtruct euery one of their hearers, and alſo with how great conſideration they ſhuld daily weigh their owne weakenes. Moreouer he wrote. 40. homilies vppon the Goſpell, which he hath diuided by equall nũber into 2. volumes. He made alſo 4. bookes of dialogues, in which at the requeſt of his Deacon Peter, he hath gathered the vertuous dedes, of holy men, which him ſelfe could either knowe in Italie, or heare of, for their fame, to the example of good lyfe for all the poſterite. That like as in his bookes of Expoſi-

S. Gregory repreſſeth an hereſy riſing in Conſtantinople.

Luc. 24.

The workes of S. Gregory,

poſitions he teacheth, in what vertues a man muſt laboure, ſo by the deſcribing of holy mens miracles he might ſhewe, what, and how greate the excellencie of thoſe vertues is. Furdermore bicauſe the firſt and laſt partes of *Ezechiel* the prophet ſemed obſcure and darke, he hath fully ſhewed by 22. Homilies, how much light, and good matter is within them. That I nede not ſpeake of his ſmal booke of anſwers, which he wrot back to the queſtiõs of S. Auſtin the firſt biſhop of Engliſhmen, as I haue declared before, placing the whole booke it ſelf in this mine hiſtorie. Neither of his other littell booke of Synodes, or Coũcels, which he hath made moſte profitably, conferring with the biſhops of Italie for the neceſſarie affaires of the church. Nor of his familiar letters, ſent vnto diuers men. Surely it is my thinke, maruaile, that he ſhould write ſo manie, and ſuch great volumes being (as he ſaith of him ſelf) almoſt in al his youth vexed with the paines of his bowells, and entralles, by the weakenes of his ſtomake euer more ſickly, and made faint and feble with agues though not verie feruent for the time, yet with quotidians continually trubling him. But in theſe his greate griefes counting carefully with him ſelfe, that the ſcripture ſaithe, *Euerie ſonne which is receiued, is ſcourged before*, the harder he was kept downe with theſe preſent aduerſities, the more certainly did he lifte vp himſelfe, with the hope of euerlaſting comforte. And this muche haue I ſayde hitherto in the praiſe of his excellent witte, which could not, no not with ſo greate weakenes of the bodie, be any thing debated. Now whereas other biſhops beſtowed their laboure in building of churches, and decking the ſame with gold and ſiluer, this man gaue him ſelfe all together to the gayning of ſoules. Whatſoeuer monie he had, he diligently diſtributed, and gaue the ſame to poore men, *that his righteouſnes might remayne worlde without end, and his horne be exalted in glorie for euer*. Who might truely ſaye of himſelfe that ſaying of bleſſed Iob: *The eare hearing did bring me to bleſſe, and*

Lib. 1. cap. 27.

Heb. 12.

S. Gregory a great almes mã

Pſal. 111.

Iob. 29.

the eye seing did beare witnes for me, bycause I had delyuered the poore man crieng out, and the fatherles childe, who had no helper. The blessing of the perishing man came vppon me, and the heauy harte of the wydowe did I comforte. I haue put on iustice, and decked me theerwith as with a garment, and pretiouse crowne in my iudgement. I haue ben an eye to the blinde, and a foote to the lame. I was a father of poore men, and the cause which I knewe not I diligently sought for. I dyd breake in peaces the iawes of the vniuste man and euen out of his teath pluckt I the praye: And a litle after. *Yf I haue denied* (saith Iob) *to poore men what they haue asked, and haue made the eyen of the widowe looke longe for her healpe: Yf I haue eaten my meate alone, and the poore fatherles childe hath not eaten thereof with me. For euen from myne infancie mercie hath growen with me, and out of my mothers wombe hit was borne with me. &c.* Moreouer to this good S. Gregories piete, and perfecte righteousnes this pertaineth also that he hath made our nation by preachers which he sent hither, partetaker nowe of eternall libertie, taking vs from the teeth of our old ennemie the dyule. For which our faith, and saluation reioysing with himselfe, and commending the same with worthie prayse, he saith thus in his exposition of blessed Iob: *Beholde the tongue of Britannie, which ons knew nothing but to rore rudely hath of late begonne to sing the Hebrewe Alleluya in geauing praise to God. Beholde the Ocean sea ons rough and high, but nowe milde, and calme obeyeth to the feate of holie men, and the furiouse fluddes thereof, which earthly Princes with force could neuer fraye the same for feare of God the poore priestes doe binde with bare wordes. And that Ocean sea whiche neuer feared the mightie hostes of infidels and heathen souldiers, doth nowe trēble at the tongues of humble faithful men. For whereas by good preceptes, and heauenly wordes, yea and with manifest miracles too, the grace and knowledge of God is powred into it, by the terrour of his diuinitie it is so bridled, and kept lowe that nowe it feareth to be troublesome, and most erneſtly desireth to come to the glorie of immor-*

A ioyfull reioysing of S. Gregory touching the conuersiō of Englād to the faith.

mortalitie. By which wordes this holye father Gregory doth declare, that S. Austin, and his companie brought the Englishmē to the knowledg of trueth, not only by preaching to them in worde, but also by shewing them heauenly signes, and miracles. This holie Pope Gregory amongest his other doinges, caused that in the chappels of the blessed Apostles Peter and Paule, masses should be said ouer their bodies. In the celebratiō of which masses he added these three words and petitiōs ful of greate goodnes and perfectiō: *Diesq; nostros in tua pace disponas, atq; ab æterna dānatione nos eripi, et in electorū tuorū iubeas grege numerari.* Which is to saye: And dispose our dayes in thy peace: cōmaunde vs to be take frō eternal dānatiō, and to be numbred in the flocke of thine electes. He gouerned the church of Christ in the reygne of the Emperoures *Morys* and *Phocas*. But in the .2. yeare of this *Phocas* Empire departing owt of this life, he went to the true lyfe which is in heauen. His bodie was buryed in S. Peters churche before the *Vesterie*, the xij. daye of Marche. With the which bodie he shall ryse agayne hereafter in glorie, with other Pastors of the holie church. In his tūbe was writen such an epitaphe, as foloweth:

Masse said at the shrines of S. Peter and Paule in Rome.

This corps, o earth, taken of the, take now agayne to keape
Vntyll the same the lord shall styrre, to lyse from deathfull sleape.
His spirite aboue the starres is gon, where death shal not it presse.
VVhich rather was a waye to him, the true lyfe to possesse.
The chefest Bysshop buryd is, in this sepulchre here
VVhich euer, and in euery place in goodnes dyd appere.
The hungrie man with foode he fedde, the naked he arayde.
VVith sacred sermons Christen sowles, from Satans powre he stayed.
He dyd in worke, what thinge in word, soeuer he dyd teach.
That he might be a sample set, to men while he dyd preache.
The English land to Christe he turned by vertues force and guyde.
Making by that new nation, all Christendom more wyde.
Thy bowe, thy care, thy studie was, good Pastor and thy paynes

An Epitaphe apon S. Gregory our Apostle.

Of thy poore flocke vnto thy Lord, to bring the greateſt gaynes.
VVith theſe thy triumphes then, reioyſe Gods choſen capitaine.
For now rewarde of thy good workes, thow ſurely doſt obtayne.

I muſt not here with ſylens paſſe ouer the reporte wich we haue heard by our elders and auncesters, of S. *Gregory*, how, and vppon what occaſion he was moued to beſtowe ſuche diligent laboure in the conuerſion of our cuntrie. Men ſaye therfore, that on a certayne daye when manie marchantes came to Rome, and brought into the market place dyuers wares to be ſold, and manie alſo came thither to bye, that emongeſt them *Gregory* him ſelfe came to cheapen, and vew the market. Where when emongeſt other thinges he had ſpydde younge men ſet to be ſold of white ſkinne and comly countenance, with decent order, and colour of their heare, beholding them a while, he demaundyd at laſt owt of what region, or land they were brought? And it was anſwered that they came owt of the yle of Britannie, where the inhabitantes were all of that beutie. Then aſked he whether the people of that ylande were Chriſten men, or yet lyued in the paynims errors? And anſwer was made, that they were all paynyms. Then this good man heauely ſyghing from the botome of his harte, Alas, quoth he, it is a piteouſe caſe, that the author of darknes ſhuld poſſeſſe ſuche bryght beauted people, and men of ſo fayre a face ſhuld inwardly beare ſo fowle a ſoule. Than enquyred he an other thing farder, what was the name of that nation, or people? And when anſwer was geeuen, that they were called * *Angles*, or engliſh. Truely not without cauſe, quoth he, they be called *Angles*. for they haue an * *Angels face*. And it is mete ſuche men were partakeners, and inherertors with the Angels in heauen. But what is, quoth he, the name of the prouince, whence they came? The marchantes anſwered, that the people of that prouince were called * *Deyres*. Marry quoth he, they maye iuſtly be named * *Deyres*. For they ſhalbe taken * *From the yre of God*, and called

The occaſion why S. Gregory ſent preachers vnto our countre.

* *Angli.*

* *Angelicam.*

* *Of yorke ſhere.*

* *Deiri*

to

to the mercie of Christ. But what is quoth he, the kinges name of that prouince? Whē it was answered that his name was *Alle*, *S. Gregory*, alluding to the name, sayde: *Alleluia* must be sounge in that Princes dominions to the prayse of Almightie God his creator. And furthwith going to the Byshop of the Roman and Apostolike see (for himselfe was not yet chosen Byshop thereof) he besowght him, that he wold send into Britanie, and to the *Angles* there, certayne ministers of the worde, by whome they mowght be conuerted vnto Christ saying, that himself was ready to do this dede by the helpe and ayde of God, but yet so, that it shuld first please the Pope Apostolike to permitte, and allow the same. Which his requeste whē he could not then obtayne, (for if the Bishop would haue graunted him that he asked, yet the Romans coulde not had suffred him to departe so farre from the citie) afterward, as sone as himselfe was Byshopp, he browght it to passe, and fulfilled this good worke, which he had before so lōge desyred, sending forth dyuers preachers, but himselfe helping at home with prayer, and godly exhortatiōs, that their preching might be fruteful, and take good effect. This much according to the opinion whiche we haue heard from our auncienters I thowght best to put in the historie of our Church.

* *De ira erui*

Sic legit Polyd lib. 1. Hist. Angl.

How Austin exhorted the Briton Byshops to the catholike vnitie, and accord with a miracle done before them: and howe he profecyed what vengeance shulde fall on them if they despised his wordes.

The. 2. Chap.

ABowt this tyme *Austin* by the ayde and healpe of king *Elbert* called together the Byshops and doctours of the greatest prouince, and neareste to him, whiche were the Britons, to cōmune with thē, into a place whiche vntyl this daie is called *Augustin zat*, as ye would saie the powre and strength of *Austin*, being in the borders of the *Vectias*, and west Saxons. There he began with brotherly admonition to perswade thē to be at peace, and catholike vnitie with him, and

About South Hamptō.

to communicate with him for Gods ſake the laboure of preching the goſpell to the heathen of England. For as yet they kept not the Eaſter ſondaye in dew time, but from the. 14. to the. 20. moone. Which compte is concluded in the cõpas of. 84. yeares. They vſed moreouer manie other thinges contrarie to the vnitie of the church. Which when they had ben with longe diſcours declared, and theſe men neyther for prayers or exhortations, neyther for rebukes or threttes of *Auſtin*, and his companie would geaue their aſſent, but rather preferred their own traditions before all other churches whiche throwgh owt the whole worlde agreed with *Auſtin* in Chriſte, then this holie father made an end of ſo lõge and trobleſome ſtryfe, ſaying in this wyſe. Let vs praye vnto God, *which doth make men all of one minde and accord to dwel in his fathers howſe*, that he will vouchſafe to ſignifie vnto vs by ſome heauenly ſignes, whiche tradition is to be folowed, and by what wayes we muſt ſpedely walke to the entrance of his kingdome. Therfore let here be browght forth ſome ſicke body, and by whoſe praiers he ſhalbe healed, let his fayth be beleaued, and his godly doinge be folowed of vs all. To this when his aduerſaries had graunted althowgh verie vnwillingly, there was preſented a certaine blind Engliſhman. Who being offred to the Briton prieſtes, when by their miniſterie he was not holpen, ne coulde be cured, at the length S. *Auſtin* compelled by iuſt, and greate neceſsitie fel on his knees to the father of our Lord Ieſus Chriſte, beſeching him, that he would reſtore ſight to this blinde perſon, that had loſt it, and that by the corporall illumination, and bodely lightning of one man, his ſpiritual grace mought enkendle light in the hartes of manie faythfull. And forthwith the blynde man ſawe: and Auſtin was praiſed of the people as a trew precher of all trueth and veritie. Then theſe Britons confeſſed in deade, that they vnderſtod, that to be the true waye of ryghteouſnes, which *Auſtin* had preched and ſhewed thẽ. But yet they ſayde, that

Pſal. 67.

Our Apoſtles Faith cõfirmed by a miracle.

that they coulde not alter and change their olde cuſtomes and ordinances without the conſent and licens of their clerges and people. They deſyred therefore that they myght haue a ſeconde Synode of a greater multitude. Whiche when it was appointed to be ſo, there came by reporte ſeauen Briton Biſſhops, and many other well lerned men ſpecially oute of their greateſt monaſterie at *Bangor*, where at that time *Dynoth* was Abbot. Theſe men being now redie to goe to the forſaide Synode came firſt to a certaine holy and wiſe man (which lyued there about an Anchoretes lyfe) to aſke his counſel, whether they ought at Auſtins preaching and exhortation leaue their traditions, or no? Who anſwered them: if he be a mā of God, folow him. But how ſhal we proue (ſayd they) that he is a man of God? The Anchoret anſwered: our Lord ſayth, *take ye on yow my yooke, and lerne ye of me. For I am milde, and humble of harte.* Yf therfore this Auſtin be milde, and humble of harte, it is likely that him ſelfe beareth the yooke of Chriſt, and will offer you the ſame to beare. But if he be curſt, and proude, it is certaine, that he is not of God, neither muſt we much eſteme his wordes. Then they enquired againe of him, how they might know whether this Auſtin were proude, or no? Marry quoth he, prouide ye that he with his compaine come firſte to the place of the Synode, or counſell houſe. And if when ye approche nere, he ariſeth courteouſly to you, thinke ye that he is the ſeruant of Chriſte, and ſo heare ye him obediently. But if he deſpiſe yow, nor will voucheſafe to ryſe at your preſence, which are the more in number, let him likewiſe be deſpiſed of yowe. And truly as this Anchoret bad them, ſo did they. For it happened that when they came thither S. Auſtin was alredy there. and ſate in his chayre. Which when they ſawe, ſtraight waye wexing wrothe they noted him of pride, and therfore endeuored to ouerthwarte and gainſaye, what ſoeuer he propoſed. His oracion briefly was thus: Al-

Matth. 11.

The generali rule of our Sauiour euil conſtrued in a particular caſe.

Thre cõditions proposed to the Briton or welch bishops.

though (dere brethern) in manie other points ye doe contrarie to our custome, or rather contrarie to the custome of the vniuersall churche of Christe, yet not withstanding if ye will in these 3. thinges consent, and obey vnto me: that is, to celebrate the Easter in dew time, to accomplish the ministerie of baptisme (by which we are borne againe to God) according to the maner of the holie Roman, and Apostolike churche, and last of all to preache with vs to this English natiõ the word of our Lorde: all your other ceremonies, rites, fashions, and customs though they be contrary to oures, yet we will willingly suffer thẽ, and be content to beare with thẽ. But they answered, that they would doe none of the thinges requested, neither would compte him for their Archebishop: sayeng with them selues: Nay, if he would not so muche as rise to vs, truely the more we shoulde now subiecte our selues to him, the more woulde he hereafter despise vs, and set vs at naught. To whome the good man of God S. Austen thretfully proficied, that, if they would not take peace, and be at accord with their brethern, they should receaue and feele warre from their enemies. And yf they wold not preache to the Englishmen the waye of lyfe, they should suffer at their hande, and by their power the vengeance of death. Which thing in al pointes came so to passe as he forsayed, by the secret working of Gods iudgement. For it happened afterward, that the most mighty king of Englishmen Edilfrede (of whome I haue spoken before) gathering a greate armie, made at the citie, which the Englishmen call Legacester, but the Britons better Carlege, a foule slaughter of this vnfaithfull, and naughty people. For being now redy to geue the onset of the fight, when he had spidde their priestes (which came together to praye to God for the souldiers warringe) stand a parte from the rest in a sure and safe place, he demaunded, what they were, and to what end they came thither? Now the most parte of these priestes were of the monasterie

A wronge and vndiscrete surmise.

A true prophecy of S. Augustin our Apostle.

naſterie of Bangor, where was ſayde to be ſo great a number of monkes, that this monaſterie being diuided in to ſeauen companies, with eche companie his ſeuerall aſſigned ruler, none of theſe compaines had leſſe then 3. hundred perſons, who all did euer lyue by the labour of their owne handes. Manie therefore of them after their 3. dayes faſt, came with the reſt to thafforſaide armie, to pray for the ſouldiers: hauing alſo by them a defendour named Brockmal, who ſhould keape, and preſerue them from the weapons and ſtrokes of their enemies, while they were thus erneſtly bent to their prayers. This the cauſe of their comminge thither, when king Edelfrede had vnderſtoode, he ſayd: Yf theſe men crie and call vppon their God againſt vs, truly although they haue no armoure, yet they fight againſt vs, who with their wicked wordes, and hatefull curſes perſecute vs. Therefore he commaunded his ſouldiers firſt to aſſault them. And ſo he vanquiſhed after, the other parte of this deteſtable hoſte, but yet not without greate loſſe of his owne men. It is reported, that there were ſlaine in that warres of them which came to praye, aboute a thouſande, and two hundred men, and only fiftie to haue eſcaped by flight. For Brockmale at the firſt comming of his ennemies fled ſtraight with all his ſouldiers, and whome he ought to haue defended, lefte them all naked and bare to the ſtrokes of the ſworde. So in this manner was fulfilled the prophetie of holye biſhop Auſtin. Who was himſelf longe before that taken out of this life to the kingdom of heauen. And thus theſe vngratiouſe, and falſe people ſuffred the puniſhment of temporal death, bicauſe they had refuſed, and deſpiſed the holſome counſell of perpetuall life, and ſaluation offered them.

The monaſtery of Bãgor in wales.

Faſting and praying in ſchiſmatikes auaileth not.

How the ſaide Auſtin made Mellite and Iuſtus Byſhops, and of his death.

The. 3. Chap.

An. 604. IN the yere of thincarnation of our Lord. 604. Auſtin Archebiſhop of Britannie conſecrated ij. Byſhops, Mellite and Iuſtus. The one, that is, Mellite to preache to the prouince of the * Eſte Saxons, which are ſeparated from kent with the Tems. And are faſt ioyned to the Eſte ſea. Whoſe chiefe citie is London, of ſituation nere ſette vppon the banckes of the ſtudde called the Tems. a princely mart towne, of manie people arriuing thither by ſea and lande. In the which countrie at that time raygned *Sabereth* Elberts nefue by his ſyſter *Ricula*. Although this Sabereth was himſelfe vnder the dominion of the ſame Elbert, who was (as I haue before ſaide) king ouer all the Engliſhmen, euen vnto the end of the ſtudde Humber.

* Eſſex and the countre about London.

Now as ſone as this prouince by the preaching of Mellite had receaued the worde of trueth, king Elbert builded in the citie of London S. Powles churche, where Mellite, and his ſucceſſours euer after ſhould haue their biſhops ſee. The other, which was Iuſtus, Auſtin ordeined biſhop in kent, in a citie of Caunterbury dioceſſe, which the Engliſhmen called Rotcheſter, by the name of the chiefeſt citiſen, or ruler thereof. Which is in diſtaunce from Caunterbury towne aboute 24. miles weſtwarde. In the which citie king Elbert builded S. Andrew the apoſtles churche, and gaue manie goodly and diuers giftes to the biſhops of bothe theſe churches, that is, S. Paules in London, and S. Andrews at Rotcheſter. Like as he gaue alſo others to the biſhop of Caunterbury. and moreouer he added territories and poſſeſsions therto, for the better maintaining of them that lyued with theſe biſhops. After this the derely beloued mā of god holie father Auſtin died. and his bodie was laied by the church of the bleſſed Apoſtles Peter and Paule, (of which church I haue made mention before) without the dore therof, bycauſe it was not yet finiſhed, nor dedicated. But as ſone as the churche was dedicated, his body was brought in, and decently buried in the north porche of the ſame churche.

Mellite the firſt biſhop of London. S. Paules church.

Iuſtus the firſt Biſſhop of Rochester.

The death of S. Auguſtin our apoſtle.

Wher



Kinge Elbert the first Christen king of Englishmen, buildeth S. Poules in Londō and S. Andrewes in Rochester for the ij. first bisshops of both those Sees, Mellitus and Iust⁹.

Wher also wer interred the bodies of all the Archebishops folowing, except ij. only, that is, Theodore and Berthwold. Whose bodies were layed in the church it selfe, bycause the porche could receiue no more. This church hath almost in the middest of hit an aulter dedicated in the honour of S. Gregory the Pope. at the whiche aulter euery saterday *their memories* are solemnely celebrated by the prieste of that place. In the tumbe of this same Austin was writen such an epitaphe as foloweth.

Memories of soules departed.

Agendæ eorum.

Here lyeth and resteth blessed S. Austin, the first Archebisshop of Caunterbury who was sent hether of holye S. Gregory Bisshop of Rome, and strengthened of God by working of miracles. VVho conuerted king Elbert and his royaulme from the worshypping of idols to the faith of Christe: and so fulfilling in peace the dayes of his office, he dyed the. 26. of Maye

The epitaphe vpō S. Augustine toūbe in Cauntesbury.

Maye, in the raygne of the ſame king Elbert.

How Laurence with his other Byſſhops warned the Scottes of the vnitie of the catholike churche, and ſpecially to folowe the ſame in celebrating the Eſter. And how Mellite came to Rome.

The. 4. Chap.

Laurence the ſecõd Archebiſſhop of Caunterbury.

AFter the death of S. Auſtin Lawrence ſucceded in the Byſſhoprik. Whom S. Auſtin himſelfe while he lyued had ordeyned therto, leſt that after he was deade the ſtate of this churche, rude as yet, and lately conuerted mought begin to wauer, and fall, yf hit ſhuld haue lacked a Paſtor and ruler neuer ſo lytle while. Wherin he folowed the example of the firſt paſtor of the churche, that is, of the moſte bleſſed, and Prince of thappoſtles S. Peter. who when he had layed at Rome the foundation of Chriſtes churche, conſecrated Clement for his ſucceſſor, who had euer before ben his healper in preching the goſpell. This Laurence being nowe Archebiſſhop ſawe howe ioylely the fundations of this his churche dyd encreaſe, which were wel and ſtrongly layde. And he endeuoured to lyfte vp the ſame to their perfayte highnes, bothe by often wordes of holie exhortatiõ, and alſo cõtinual exãples of deuoute and godly workes. And truly he hofully cared not only for the newe churche, wich was now gathered of Engliſhemẽ, but alſo for the churche of the old inhabitantes of Britannie, and of the Scottes too. who harboured in Ireland the next yle to Britanny: for the which people alſo he laboured as a true paſtour and prelat. For as ſone as he knewe the lyfe and profeſsion of the Scottes in their forenamed cuntrie, to be ſkarce Eccleſiaſticall, and well ordered in manie pointes (lyke as was the Britons at that tyme in Britannie) ſpecially bycauſe they celebrated not the ſolennitie of Eſter in dew tyme, but (as I haue before ſhewed) thowght that they muſt obſerue and celebrate the daye of our Lords reſurectiõ from the. 4. mone to the. 20. he, I ſaye with the other Byſſhops wrote vnto them an exhorting

Our firſt Chriſten

horting epiſtle, beſeching and praying them to receaue and kepe the ſociete of peace, and vnitie of Catholike obſeruation, with that churche of Chriſte which is ſpredde ouer all the whole wordle. The beginning of this epiſtle was ſuche: *To our dereſt beloued brethern the Byſſhops and Abbottes throwgh out all Scotland, Laurence, Mellite and Iuſtus Byſſhops, and ſeruantes to them that ſerue God greating. VVhen as the ſee Apoſtolique (according to thaccuſtomable maner therof to ſend into all places of the wordle) directed and ſent vs vnto theſe weſt quarters, to preache the word of God to paynim people and to hethen men, it happed, vs to entre into this yle which is called Britannie. VVhere thinking that all that dyd beare the name of Chriſten men walked according to the cuſtomed waye of the vniuerſall churche, we honored with greate reuerence as wel the Britons, as the Scottes. But after we had wel proued aud tryed the Britons to ſwarue from the ſame, we yet iudged the Scottes for better men. Marye nowe we haue lerned by Byſſhop Dagamus comming to this before mentioned yland, and we doe vnderſtand by the Abbot Columban of Fraunce, that the Scottes do nothing differ from the Britons in their cõuerſation. For Byſſhop Dagamus coming to vs, wold not only not eate with vs, but not ſo muche as eate his meate in that houſe where we were. &ce.* This Laurẽce with the other Byſſhops, ſent alſo letters worthie and mete for his degree, to the Briton prieſtes. With which letters he hofully ſowght and earneſtly laboured to confirme and ſtrenghthen thẽ in the catholike vnitie: but how muche he hath auailed therin theſe preſent dayes do now well declare. About this tyme came Mellite byſſhop of London to Rome, there to commune and counſell with the Apoſtolike Pope Boniface for neceſſarie cauſes of the the Engliſh churche. And when as this right reuerent Pope had called a Synode of the Biſhops of Italy, to appointe ſome order, as concerning the life of monkes, and their quiet ſtate, Mellite him ſelfe ſate amongeſt them, the 8. yeare of the raigne of Focas the Emperour, the 13. Indiction, and the 27. daye

Biſhops labour to reconeile the Scotts from their ſchiſme to the Catholike vnitie

The ſee Apoſtolike.

Mellite the firſt B. of London trauaileth to the Pope for inſtructiõs. &c.

of February, that what thing ſo euer were regularly decreed there he alſo ſubſcribing therunto might confirme them with his authorite, and returning to Britannie might bringe them with him to the Engliſh churche, as precepts and rules to be kept, and obſerued. As alſo beſide theſe rules, certain epiſtles which the ſame Biſhop of Rome wrote, and directed to the derely beloued in Chriſte, Archebiſhop *Laurence*, and all the clergy: and with other letters which he wrote likewiſe to king *Elbert*, and all the Engliſh men. This is the ſame Boniface which was the 4. Biſhop of Rome after S. Gregory. Who by erneſt ſuit obtained a temple of the Emperour Focas for the Chriſtians. Which temple of auncient time was euer called by a Greke name *Pantheon*, as who wold ſaye, the temple of all Goddes. Out of which temple this Boniface caſting forth all filthines, and purging hit cleane, made a church therof in the honour of our ladie the bleſſed mother of God, and all the holy martyres of Chriſte, that the number of diuels being ſhutte out thence, the bleſſed companie of Saintes might haue there a perpetuall memorie.

This church ſtandeth in Rome at this daye, and is called S. Maria rotunda.

How when the kinges Elbert and Sabareth were deade, t heir ſucceſſours brought vp againe idolatrie. Whereuppon Mellite and Iuſtus depart out of Britannie.

The. 5. Chap.

An. 613. IN the yeare of thincarnation of our Lorde 613. (which was the 21. after that biſhop Auſten, aud his compaine were ſent to the Engliſh nation to preache) *Elbert* king of kent after his temporall reigne, which he had kept moſt glorioufly the ſpace of 56. yeares, entred into eternall bliſſe of the kingdome of heauen. Who was the third king of the Engliſh men, and reyned our all the South prouinces, which are ſeparated from the North by the fludde Humber, and the borders adioyning therto. But he was the firſt of all the kinges that entred in to the kingdome of heauen. For the firſt Engliſh king, was Elli king of the *South Saxons*, the ſecond *Celin* king of the *VVeſt*

The firſt Engliſh kinges of Britanny. Suſſex and Hãpſhere.

Saxons

Saxons whome they called *Cewlin*. The third, as we haue sayde, was *Elbert* king of Kēt. After him the fourth was *Redualt* king of the *Este Englisſh*. Who while king *Elbert* yet liued, was chief gouerner of his countrie, and royalme vnder him. The fyueth was *Edwine*, kinge of Northūberland, that is, king of all the inhabitants about the north parte of the fludd Hūber. This king being a prince of greater powre thē all other that ruled in Britannie, raigned both ouer the Englisſh men, and Britons to, except the people of Kent, and added moreouer to the Englisſh dominions and kingdome, the Briton Ilandes called *Meuanie*, which lye betwex Ireland and Britannie. The sixth was Oſwald king alſo of Northūberland a moſt Chriſten prince. Whoſe dominions were as large. The seuenth was Oſwy his brother, keping the kingdome almoſt within equall boundes for a certaine time. But after, he cōquered for the moſt part the Pictes and Scottes mē which dwelled in the North quarters of Britāny: and made thē tributarie. But we wil ſpeak of that here after. King Elbert died the 24. day of February, the 21. yere, after that he had receiued the faith, being ful paſt: and is layde in S. Martins porch, within the church of the bleſſed Apoſtels Peter and Paul, wher alſo Quene Bertha is buried. Which king beſide other his deades that he boūtefully beſtowed vpō his ſubiectes, gaue and appointed them by the coūſel of wiſe mē certaine lawes and iudicial decrees according to thexāple of the Romans: which being writtē in the Engliſh tōgue are vntil this day kept of thē and as occaſiō ſerueth practiſed. In which his lawes and decrees he firſt and chiefly ordeined, what amends he ought to make, which had by thefte taken away anie thinge from the churches, biſhops, or other orders. Wherein the king prouided a ſafegard, aud ſurtie for them, whom, and whoſe doctrine he had now receiued. This Elbert was the ſon of Irminrike whoſe father was Octa, and Octaes father Orrich, called alſo Oiſke. Of whom the kinges of kēt are wont to be called Oiſ-

2 The weſt
3 coūtrie Suffolck, nortfolck and Cā-
4 bridg ſhere.
5.

Tempo-rall lawes of kinge Elbert the firſt chriſten kinge of kent.

kinges. This Orriches fathers name was Hengiſt, who with his Oiſke being ſent for of Vortiger, firſt entred into Britannie, as I haue ſhewed before.

But after the death of Elbert, when Eadbald his ſonne had taken on him the rule of the royalme, he greately hindered, and dammaged there the younge ſpringes and tender encreaſes of the churche. For he would not only not accept and mainteyne the faith of Chriſt, but he was alſo polluted and defiled with ſuche a fornication, as the Apoſtle witneſſeth neuer to haue ben heard of amongeſt the gentils, which is, that he had married his fathers wife. With which ij. heynouſe factes he gaue occaſion to his ſubiectes to returne to their former filthe and vomit, which vnder his fathers raigne or for fauour or feare of the king had yelded to the lawes of Chriſten faith and chaſtite. But the ſcourges of God, and vengaunce from heauen wanted not, to the puniſhing and correcting of this vnfaithfull kinge. For he was plaged with often frenſy of minde, and raging fury of an vncleane ſprite. Nowe beſides all this the death alſo of king Sabareth, king of the Eſte Saxons muche encreaſed the trouble, and perſecution of the churche. Who departing hence to the euerlaſting kingdome of heauen, left his iij. ſonnes remaining yet paynims, heyres of his temporall kingdome in earth. After the death of their father they began ſtraightwaie and openly to folowe idolatrie, which while their father liued, they ſemed ſomewhat to haue relented: geuing alſo free licence to al their ſubiects to worſhip idols. Theſe princes on a certaine time when they ſawe the biſſhop in the churche, after he had celebrated the ſolemnites of the maſſe geaue the people the ſacrament, being puffed vpp with barbarouſe, and rude folie, ſaide (as the common reporte is) thus vnto him: Why doeſt thou not geaue vs alſo ſome of that white breade, which thou diddeſt geue our father Saba, (for ſo they were wont to call their father Sabareth) and which thou doeſt not yet

Reuolting from the faith in kent.

Vengeaũce from God.

The people do cõmunicat at Maſſe.

yet ceaſe to geaue the people in the churche? To whome he anſwered: Yf ye wil be waſhed in that holſome font, wherein your father was, ye maye likewiſe eate of this bleſſed breade, whereof he was partakener. But if ye contemne the lauetorie of life, ye can in no wiſe taſte the breade of life. We will not (ſaid they) enter into this font of water, for we knowe we haue no nede thereof. But yet neuertheles we will eate of that breade. And when they had ben often and erneſtly warned off the biſhop, that it could not be, that without holy purging, and clenſing by baptiſme any man might communicate of this moſt holie oblation, they at laſt in their furie and rage ſayde to the biſhop: well, if thou wilt not conſent to vs in ſo ſmalle a matter as we aſke of the, thou ſhalt not hensforth abide in our prouince and dominions. And ſtraightway they expelled him. Commaunding him, and all his companie to depart their royalme. Who being expelled thence went into kent, to common there with Laurence, and Iuſtus his fellow biſhops, what were beſt to be done in this caſe. And by cõmon conſent it was concluded, that better it were for them all, to returne into their countries, and there to ſerue God with a free minde, and quiet conſcience, then to abide with thoſe barbarouſe men, or liue amongeſt ſuch rebelles of the faith, without all fruit or profit. Therfore Mellite, and Iuſtus departed firſt, and came to the coaſtes of Fraunce purpoſing there to expecte, and attende for the iſſue of theſe matters. So ſhortly after, theſe kinges, which had driuen from them this preacher of trueth fell freely to idolatrie, and worſhipping of diuells. But yet not without the vengeance of God. For on a time waging battaile againſt the Geniſſans, they with their whole armie were ſlaine. But although the authors of this miſſcheffe were thus deſtroied, yet could not the common people ons ſtirred to naughtynes be amended, and reuoked to the ſimplicite of faith, and charite, which is in Chriſt.

The bleſſed ſacrament, bread of life.

Mellit the firſt Chriſten biſhop of London expelled from thẽce.

Reuoltĩg from the faith in London.

The vengeaũce of God enſuing.

How Lawrence chaſtened by S. Peter conuerted king Edbald to Chriſte, who immediatly after called backe Mellite and Iuſtus to preache.

The. 6. Chap.

WHen Laurence was now ready to forſake Britannie, and goe after Mellite and Iuſtus, he commaunded the night before he went, his bed to be brought forth, and layed in S. Peter, and Paules churche, of which churche we haue oftentimes ſpoken. Where, when after manie his praiers, and teares powred out to God for the ſtate of the church, repoſing his body to reſt, and ſleaping in his bedde, the bleſſed Apoſtle S. Peter appeared to him: who ſcourging him with ſharp ſtripes a greate while in the cloſe and ſecret night, chalenged him with Apoſtolicall auctorite, and aſked, why he would forſake the flocke, which he himſelfe had committed vnto him? and to what ſhepeherd, renning now awaye, he would leaue the ſheape of Chriſte beſette in the middeſt of wolfes. Haſt thou, quoth he, forgotte myne example, who for the lytle ones of Chriſte, which he commended to me in witnes and token of his loue, dyd ſuffer fetters, ſtrypes, enpriſoninges, afflictions, and att the laſte death it ſelfe, yea the death of the croſſe, by infidels, and the enemies of Chriſte, that I mought be crowned with him? By theſe S. Peters ſtrypes, and with theſe his exhortations Lawrence the ſeruant of Ieſus Chriſte being ſtyrred vp, and encouraged, came boldly to the king erly in the morning, and looſing his garment ſhewed him, how ſore he was beaten, and pitifully his fleſh was torne. The king amaſed therat meruayled much with himſelfe. And enquyred who durſt be ſo bold as to whyp and ſcourge ſuch a man, as this Lawrence was. But as ſone as he had heard, that for his owne healthes ſake and ſaluation this byſſhop had ſuffred ſo greueouſe beatinges, yea and that of the Apoſtle of Chriſte, he feared much. And afterward

aban-

abandoning all worſhip and honour of ydols, renouncinge alſo his vnlauful mariage he embraced the fayth of Chriſte. and being baptiſed he endeuored to keape and mayntaine the ſtate of the churche in all pointes to his vttermoſte power. Moreover he ſent into Fraunce, and called home *Mellite* and *Iuſtus* commaunding them to returne to their churches and freely inſtructe their flock. Thus the yeare after their departure they returned againe, *Iuſtus* to Rocheſter, where he was biſhop. But as for Mellite the Lõdoners wold not receaue, although he was their byſſhop, choſing rather, to obey idolatrouſe byſſhops then him. And truſy king Edbald was not a Prince of ſo greate power and ſtrenght as was his father, that he might reſtore this byſſhopp to his churche notwithſtanding the paynim Londiners reſiſtaunce, but for his owne part, and all his ſubiectes, frõ the daye, that he was conuerted to our Lord, he ſubmitted himſelfe to the precepts of God. Moreouer he buylt a chappell in the honour of our ladie the bleſſed mother of God within the monaſterie of S. Peter head of thappoſtles. Which chappell Mellite the Archebiſſhop conſecrated.

Kent returneth to the faith.

How biſhop Mellite quenched with his prayer the fyre burning the citie of Caunterbury.

The. 7. Chap.

FOr in the raygne of this king *Edbald* the holye Archebiſhop *Laurence* departing hence to the kyngdome of heauen, and being buryed, the ſeuenth daye of Februarie in the churche and monaſterie of S. Peter thappoſtle faſt by his predeceſſour *Auſtin*, *Mellite* who was biſhopp of London, ſate in the See of Caunterbury churche, third Archebyſſhopp after *S. Auſtin:* when as *Iuſtus* was yet a lyue, and biſhopp of Rocheſter. Which ij. Prelates becauſe they dyd rule and gouerne the Engliſh churche with greate labour, and diligence, receiued eftſoones exhorting epiſtles from Boniface Byſſhop of the Roman and Apoſtolique ſee. Who after *Deuſdedit* (otherwiſe

wiſe called Theodatus) gouuerned the Church in the yeare
An. 618. of our lord 618. *Mellite* was often troubled with infirmities of the bodie, and muche greaued with the gowte, yet notwithſtanding euer hole and ſounde of mynde. Who paſsing ouer ſpedely all erthly thinges, hyed him faſt to the blyſſe of heauen which is euer to be beleued, euer to be wyſſhed for, and euer to be ſowght for. He was alſo noble by byrth, but muche more noble for the excellencie of his mynde. I will reherſe one token of his vertue, by which a man maye eaſely geſſe the reſt. When vppon a certaine tyme the citie of Caunterbury by negligence was take̅ with fyre, and began to waſte and conſume awaye by muche encreaſing of the flames, ſo that no helpe of man, no caſtinges of water theron was able to que̅che or ſtaye it, the greateſt parte of the citie being at length nere burnt and the furiouſe flaſhes extending them ſelues euen to the Byſſhops place, this good byſſhop ſeing mans healpe now to fayle, and truſting only in the ayde and ſuccoure of God, commaundyd that he myght be carryed out of his howſe and ſette againſt theſe fierce flawes of fyre percing and flyeng all rounde aboute. Now where the greateſt rage of this burning was, there was the place of martyrdome of the .4. hollie crouned Saintes. Whan then the byſhop by his ſeruantes was brought forth, and ſette in this place, here he began withe prayer, ſycke as he was, to dryue awaye the peryll of fyre: which the ſtowght ſtrength of ſtronge men with muche labour could not before bryng to paſſe. And beholde the wynde that blew fro̅ the Southe wherby this fire was firſt kendled and blaſted abrode, now ſodenly bent againſt the Southe, firſt te̅pered his blaſtes, for feare of hurting the places ouer ryght in thother ſide, and after quyte quenching the flames, ceaſing, and extinguiſſhing the fyre, made all calme and wel againe. And truly this good man of God, which dyd feruently alwaye burne with the fyre of inwarde charite, and was wont with his often prayers, and hollie exhortations

Martyriam beat orum quatuor Coronatorum.

The prayer of the righteous man much auaileth. Iacob. 5.

to

to dryue from himselfe and al his, the daunger of ghostly temtations, and trowble by spryghtes of the ayre, might now iustly preuaile against the wynde, and easely cease these worldy flames, and obtayne that they hurted nor him, nor his: Who after he had ruled the churche .v. yeares deceased hence to heauen, in the raygne of king *Edbald* and is buryed with his predecessours in the oftmentioned monasterie, and churche of S. Peter, the yeare of our Lord. 624. and the. 22. daye of Februarie.

At the Augustines in Caunterbury.

How Pope Boniface sent Iustus Mellites successor a palle and an epistle.

The. 8. Chapter.

TO whome Iustus succeded inmediatly in the Byshoprike, who was Bysshopp of Rotchester. Ouer whiche church he appointed for him *Romanus*, and consecrated him Byshop. For nowe had Iustus receyued authoritie to ordeyne Byshops, from the hygh Byshop *Boniface*, successour of *Deusdedit*, as we saied before. The forme of which authorite is as foloweth: To our derest beloued brother Iustus, *Boniface* sendeth greating. How godly, and how ernestly yow haue, dere brocher, laboured for the Gospell of Christ, not only the tenour of your epistle directed vnto vs, but also the perfection, and end of your doinges, haue well and fully declared. For almightie God hath not forsaken eyther the glorie of his name, or the fruyte of your labour. Wheras himselfe faythfully hath promised the prechers of his Gospell, sayng: *Behold I am with yow alwayes euen vnto the end of the wordle*. Which thing especially his clemencie hath shewed in this your ministerie, opening the hartes of the gentiles, to receyue the singular mysterie of your preching. For he hath made moste honorable the state of your dignitie by his grace and goodnes, while that himselfe hath prepared you so fertell fruytes vsing moste prouidently his talentes committed to yowe, geauing yowe this gyfte, that yowe may now asigne and shewe whole countries

Authorite from Rome to make Byshops.

A letter of Pope Boniface to Iustus the. iiij. Archeb. of Caunterb.

Matth. 28

plentifully multiplyed in the fayth by yow. And this is geauen you in recompence, bycauſe you perſiſted continually in this miniſterie of preching appointed to yowe, looking with lawdable pacience, for the redemption of that people to whome yow were ſent, and that they might geate ſome good by your merytes, and labour: whoſe ſaluation is nowe begonne wytneſing our Lord, ſayeng: *He that ſhall ſtand, and perſeuere to the end, he it is that ſhalbe ſaued.* Ye are therfore ſaued by the hope of patience, and by the vertue of longe ſuffring, ſo that now the hartes of infidels being purged, and healed from their naturall, and ſuperſtitiouſe deſeaſe may receyue the mercye of their Sauiour. For after we had read the letters of oure dere ſon king *Adelwald*, we vnderſtode with what greate lerning, and inſtruction of holy ſcrypture yow haue browght him, to the belefe of thundowbted faithe, and trewly conuerted him to Chriſte. Wheruppon we preſuming and putting ſure affiaunce in the greate mercie of God, doe hope, and beleaue, that not only king Adelwaldes ſubiectes, but alſo all the next dwellers and inhabitauntes abowt him ſhall receiue by your preching parfect ſaluation, and life euerlaſting. To the entent that as it is writen: *the reward of your perfit and ended worke, be geuen yowe from our Lorde, the geauer of all good thinges.* And at the length the vniuerſall confeſsion of all nations, receiuing the veritie of Chriſtian fayth, maye manifeſtly declare, *that their ſounde hath gon forthe ouer all the earth, and their wordes euen to the vttermoſt partes of all the wordle.* Wherfore of our bounteouſnes we haue ſent yow by the bearers of our preſent letters a palle. Which we geue yow lycence to vſe only in the celebration of the moſte holy myſteries: graunting yow moreouer by the grace, and mercye of our Lorde, the ordeyning of Biſhops, when occaſion ſhall require. For ſo the goſpell of Chriſte by the preching of manye, maye the better be ſpredd ouer all nations, that be not yet conuerted. Let therefore your brotherly

2. atth. 10.

Pſal. 8.

charite

charite keape with a pure minde, and sincere intention this authorite, which it hath nowe receiued by the bountifulnes of the see Apostolique. In remembrance and token whereof yowe shall here receiue, to your vse as prelat there, this Robe which we send you. It remaineth that calling continually for the mercye, and grace of our Lorde, you endeuoure to be such a man, as maie vse the rewarde of this our graunted, and geauen autorite worthelye, and not to anye daunger, or losse of sowles: but rather that yow maye be able to shewe, and present thesame hereafter, before the iudgement seate of the hiest, and most assured Iudge to come, with the gaine of manie sowles to God. Who keape and preserue yow alwayes in healthe most derely beloued brother.

Of the raigne of king Edwyne: and how Pauline comming thither to preche the gospell, first baptised his daughter in Christian faith, an others with her.

The. 9. Chapter.

ABout this time the people also of Northumberlande (that is, the Englisn men which dwelled towarde the Northsyde of the fludde Humber) receiued together with their king Edwyne, the worde of faith by the preching of Pauline, of whome I haue sumwhat spoken aboue. To the which king in a good abodement of receiuing the faithe was graunted both possibilite of the kingdome of heauen, and also greater poure by thincrease of his kingdome on earthe. For he had subdued all the coastes of Britannie, whersoeuer anie prouinces or of Englishmen or Britons were inhabited: which thing no one kinge of Englisn men had done before him. Moreouer he added (as we haue shewed before) the Meuian yles to the Englishe kingdome. Of which yles the first that is nereste the South, and in situation larger, and for the plentifulnes of corne more fertyle, hath dwelling rome for the number of. 960. families to the estimate of Englisn men. The seconde hath spa-

Edwin

Hebrides Insulæ.

ce of grounde but for 300. tenements, or somwhat more. Now the occasion that these peoples came to the faith, was suche: The before named king *Edwine* was ioyned in affinite to the kinge of kent, by the marriage of Ladie *Edelburge*, otherwise called *Tate*, daughter to king *Elbert*. Which Ladie when king *Edwine* woed sending thether his embassadours, answer was geuen by her hrother *Edbald* then king of Kent, that it was not lawfull for a Christian woman, and virgin to be maried, or spoused to a paynime, leste the faith and sacramente of the king of heauen might be profaned by the companie of suche a king as knew not the trew worshipping of God. Which answer when the embassadours brought backe to kinge *Edwine* he promised, that in anie case he wold doe nothing that shuld be contrarie to the Christian faith, which this virgin professed, but rather permitte that she with all the men and women, prieستes or seruāts which came with her, shuld keape and obserue after the Christiās maner their faith, and customes of their religion. Neither did he denie, but that himselfe also would receaue the same religion, so that after the examination of wise men, it were founde more holie then his, and meter for God. Then vppon these conditions this virgin was promised, and sent also vnto kinge Edwine. And according to appointment made the man of God *Paulinus* was ordained Bishop, and chosen to goe with her, to confirme her, and her companie, that they might not be polluted with the felowship of painimes. Who did so by his daylie exhortations, and ministringe the blessed sacramēte vnto thē. This *Paulinus* was made bishop by *Iustus* tharchbishop of Caunterbury aboute the 21. daye of Iulie, the yeare of our Lorde. 625. Being ordained he is directed in company with the aboue mentioned virgin vnto king *Edwine*, as if he had ben her bodely compagnion: but the vertuous bishop, entended wholly in his harte nought els then to call that countrie, to which he wēt, to thacknowleadging of the truth, that according

an. 625.

to

to the sayeng of the Apostle, *he might exhibet, and present hit as a chaste virgin to the true and only spouse, which is Christe*. When he was now commen into this countrie, with the healpe and ayde of God he laboured erneſtly to keape them, which came with him, from falling frō their faith. And sought also how he might possibly conuert by preching some of those painims to faith, and grace. But as the Apostle saith: Although he lōg laboured in preching the word of our Lord to them, yet *the God of this worlde so blinded the hartes of those infidels*, that the light of the gospell, and the glorie of Christe could not shyne before them. The yeare folowing, there came into this cuntrie a desperate ruffian named *Eymere*: sent thither by *Cuichelme* kinge of the west Saxons. Who entending to dispatche kinge *Edwine* both of his kingdome, and life to, brought priuely vnder his garment a double egged short swerd, to this entent dipped in poyson, that if the stroke of the swerde were not forceable enough to kill the king out of hand, yet it might be healped forward with the infection of the poison. He came therfore on Ester Sondaye vnto the king, who laye at the ryuer Deruent, where was the courte then. He entred ther into the palace as an embassadour, which had earneſt message from his prince, and when with craftie speache he had a litle made the prince attent to his fained embassaye, he steppeth forth sodenly, and drawing his swerd from vnder his garment slew to the kinge. Which when *Lilla*, the kinges moste faithful seruant sawe, and hauing no buckler readie at hand wherewith he might defend the king from present deathe, stept straightwaie with his owne bodie betwen the kinge, and the stroke. But this murderer strooke his swerd so farre, and feercely in them bothe, that through the bodie of this seruaunt now quight slayne, he wounded the king himselfe greuously. Which thing when he had thus donne, being straightwaye besette with the weapons of the kinges garde, euen in that tu-

2. Cor. 11.

2. Cor. 4.

A traiterous facte.

Exāple of a trusty subiect.

mult to, with the ſame bluddy ſwerd he ſlewe an other, whoſe name was *Fordhere*. Now it happened, that the ſame night of holye Eſter Sonday, the Quene brought furth, and was deliuered of a daughter, whoſe name was Eanfled. For the which childe when the king in preſence of the biſhop *Pauline* gaue thankes to his Goddes: the biſhop contrarie wiſe began to praiſe, and geaue thankes to our Lorde Chriſte, and ſayde to the kinge certainly, that he had obtained by his prayers of Chriſte, that the Quene might be deliuered ſafely, and without greate griefe. With which his wordes the king being much delyted, promiſed that he would renounce all idols, and euer after ſerue Chriſte, if ſo be that Chriſte would nowe graunte him his life, and health, and victorie alſo in his warres, whiche he purpoſed to haue againſt this king *Ewichelme*, who had ſent in ſuch ſorte this Ruffian, and manqueller, that had wounded him. And in pledge of perfourming this his promiſe he aſsigned and graunted to biſhop Pauline this his daughter, to be Chriſtened. Who was baptiſed firſt of all the Northumberlannes, with xij. other of the kinges familie vpon whitſonday folowing. At which time the king alſo being recouered of his wounde, that he had lately taken, made an armie, and marched forth againſt the Weſt Saxons, at the whiche battayle he ſlewe, or els tooke preſonners all them whome he vnderſtoode to haue conſpired to his deathe. So retourning home to his countrie victour, and conquerour, yet would he not by and by, or without farder counſell receiue the Chriſtian faithe: although truly he worſhipped not idols from that daye, that he promiſed he would ſerue Chriſte. But ſought euer after diligently of the right reuerend father Pauline the reaſon, and trade of faithe, and conferred with his counſellers and nobles, whom he knew to be wiſeſt, what were beſt, as they thought, to be done in theſe matters. And moreouer (as he was by nature a very wyſe man) ſitting oftentymes alone,

The firſt Chriſtening of Engliſhmen in Northumberland.

for

for a great ſpace, in muche ſylence of outward voyce, but in his inward thought commoning with himſelfe, he diſcuſſed, and debated in his mind dyuersly, what he ſhould doe in this caſe, and what religion were beſt to be folowed.

How Pope Boniface exorted this king with his letters to the faythe.

The. 10. Chap.

AND beholde in the middeſt of theſe cogitations, he happely receiued from *Boniface* biſhop of the ſee Apoſtolique letters exhorting him to the faith. The copie of which is ſuche: *To the moſt puiſſant prince Edwine king of the Engliſhmen Boniface Biſhop, and ſeruant to them that ſerue God &c.* Althowgh the hye ſecret powre of Gods diuinitie can not be expreſſed by wordes, or ſpeache of man (for it conſiſteth by the greatnes therof, of ſo vnſpeakable, and ſo vnſerchable an eternitie, that no force nor ſtrength of wytte is able to compriſe or compaſſe, how great it is,) Yet for as muche as the goodnes of God, opening the gates of our hartes to the knowlege of him, dothe mercifully poore into mens myndes by ſecret inſpiration ſuche thinges as he will ſhalbe ſpoken of himſelfe: we haue thought good to extẽde our prieſtly care and deutie, in vttering vnto yow the riche ſtore of our Chriſtẽ beleſe, that bringing lykewyſe vnto your vnderſtanding, the goſpell of Chriſte, which he commaunded to be preched to all nations, we myght brinche vnto you the cuppe of life and ſaluatiõ. The goodnes therfore of the hygheſt maieſtie of God, (who with his only worde, and commaundement hath made, and created all thinges, the heauen, the earthe, the ſea, and all that in them is, ſetting a decent order wherin they ſhuld conſiſte) by the counſell of his coeternall worde, and the vnitie of the holie ghoſte, made man of a peece of earth to his owne image and lyknes, and gaue him moreouer ſuche a prerogatiue of excellencie, that he preferred him and ſet him ruler ouer all his other

A letter of Pope Boniface to kinge Edwin exhorting him to the faith.

Mat. 28.

Geneſ. 1. & 2.

creatu-

creatures, assuring him beside of an euerlasting perpetuite, so that he kept the bounde of his commaundements. This God the father, the sonne, and the holie ghoste, which is the inseparable Trinite, all mankind from the Este to the weste worshippeth with holsome confession, and adoreth with a sure faythe, as the creator of all thinges and their maker. To the which God yea the hye honours of Empire, and the puissant powres on earth are lowly subiecte, bycause by his only ordenance and disposing, all kingdoms be geauen and graunted. Whose mercifull goodnes encreasing alwayes, and ayding eche his creatures, hath vouchesafed most merueylously to enkendle with the heate aud feruour of the holie ghost the cold hartes of those nations which enhabite the vttermost partes of the earthe, that they also mought knowe him, and beleaue in him. For we thinke your hyghnes hath fully heard, and vnderstandeth by this tyme (the cuntrie lyeng so nere) howe our Redemer of his mercie hath wrought wonderfully in the illumining of the most excellent Prince our dere sonne, kinge Audubald, and all his subiectes. And we with a certaine longlooking of heauenly hoope, trust, that the lyke miracle and gratiouse gyfte shalbe geauen to yowe also from God aboue, and specially wheras we vnderstande the Souerayne Ladie your wyfe (who is a parte of your bodie) to be illumenyd with the hope of eternall lyfe by the regeneration of holie baptisme. Wherfore we haue thought it good to exhorte yowe in these our present letters most ernestly, and with all affection of inward charite, that abandoning all idoles, detesting the worshipp and honour of them, forsaking the fond foolishnes of your Goddes temples, and despising the deceytfull entisementes of your false sothsayinges, ye wyll now beleue in God the father Almyghtie, and his sonne Iesus Christe, and in the holie ghoste: that beleuing so, ye maye be absolued, and loosed by the working powre of this blessed, and inseparable Trinite, from

the

the bondes and captiuite of the dyuel, and herafter be made partakener of lyfe euerlastinge. Now yf ye long to knowe in how great fault, and offence they are, which worshyppe idols, and embrace the wicked superstition of them, the examples of their destroying and perditiō (which are estemed as Gods) can sufficiently informe yow, of whome king Dauid in his psalmes sayth thus: *All the Godes of the gentyles are dyuels but our Lorde hath made the heauens.* And agayne: *They haue eyes, and see not: they haue eares, and heare not: they haue noses, and smell not: they haue handes, ans feele not: they haue feete and walke not. Therfore all suche are made like vnto them, as do put anie hope or confidence in them.* For how can they haue vertue or powre to healpe anie man, which are made of a corruptible matter, and wrowght by the hādes of your inferiours, and subiectes? And how culd thei get anie abilite to hurt, or healpe, wheras mans arte and crafte only, hath applyed a deadly similitude, and lykenes of a bodie to thē: who (were they not moued by yowe) themselfe coulde neuer wagge ne walke, but lyke a stone set fast in one place, so are they buylded vpp: hauing no vnderstanding in the wordle but be dull with insensiblenes hitselfe, and starcke deade. Therfore we can not by any discretion and iugement finde owte, vppon what blindnes, and deceite of minde, ye worshipp, and obey those Gōdes, to whome your owne selues haue geauen the image, and representance of a bodie. Yt behoueth you then, to receiue nowe the signe of that holie crosse by which mankinde was redemed: and execrating all dangerous deceites of the dyuell, shake from your hart his subtiltie, and guyle, who euer maliceth, and enuyeth at the workes of Godes goodnes. Yt behoueth yowe also to set handes on these Godes, which hetherto ye haue made your selfe of one metal or other. Ye must, I saye, teare thē, rent them, and squasshe them to peeces. For the verie dissoluing and breaking of them, that neuer had lyue sprite, or breathe in them, nor could Psal. 95.

not by any meanes take of their makers ſenſe, and feeling, the breaking, I ſaye, of them ſhall playnly ſhew yow, that in deade it was nothing at all, which yow haue hitherto ſo reuerently worſhipped. Wheras yow are your ſelfe far better, then they be. For yow haue receiued of our Lorde a lyue ſprite: and Almightie God hath browght yow, althowgh by manie ages, and diuers degrees, and kindreds, from the ſtocke of the firſt man Adam. Whome God himſelfe made, and gaue life vnto. Come yow therfore to the acknowleging of him, that hath created yow, that hath breathed into yow the ſprite of life, that for your redēption hath ſent his only begotten ſonne, who ſhould take yow owt of originall ſinne, and reward yow after, with the ioyes of heauen, being now delyuered from the diuels powre, and malice. Receiue ye therfore the wordes of the prechers, and harken to the goſpell of God whiche they ſhew yow: that beleuing, as we haue alredie ſayde in God the father, and Ieſus Chriſt his ſonne, and in the holie Ghoſt, that bleſſed, and inſeparable Trinite, forſaking al honour and worſhipp to diuels, and expelling from yow the erneſt entiſing of that poyſoned, and your moſt deceytfull enemie, ye maye be borne againe by water, and the holie ghoſt, and by the only healpe, and bountifulnes of God, dwell with God (in whome ye ſhall beleaue) in all brightnes of euerlaſting glorie. And here we haue ſent yow the bleſsing of S. Peter heade of thapoſtels, and your good guide, and gouernour: that is, a ſherte laide with gold, and a cloke of the fineſt ſorte we haue from Ancyra. Which we beſeche your hyghnes to acept with ſo good a hart, and will, as ye vnderſtande it is ſent from vs.

How this Pope exhorted the Quene alſo that ſhe ſhuld diligently, and erneſtly ſeeke for the kinges ſaluation.

The. 11. Chap.

THis biſhop ſent alſo letters to the Quene. And the tranſcript of that epiſtle, which this holie and Apoſtolike Pope Boniface directed from Rome to Quene Edelburge

burge wyfe to kinge Edwyne was ſuche. *To the moſt high and vertuous Princeſſe Quene Edelburge, his dere daughter, biſhop Boniface ſeruant to thē that ſerue God.* The boūtifulnes of our redemer by his greate prouidence, hath offred mankinde (whome by the ſhedding of his owne pretiouſe bloude he hath deliuered from the bonde, and captiuite of the dyuel) ſundry waies, and manie healpes, by which they might be ſaued: inſinuating by diuers, meanes into the mindes of gentiles the knowledge of his name: that therby they might be Chriſtened, and acknowledge their creatour. Which thinge that it hath ben by the gifte of God beſtowed on your honour, the myſticall regeneration of your purifying in baptiſme doth plainly declare. And truly our hart hath ioyfully reioyſed for this greate benefite of our Lordes bountefulnes to yow: who hath vouchefafed to enkendle a ſparke of right religiō in you being now cōuerted to him, that therby he might after eaſely enflame with the loue and knowleadg of him ſelf, the harte and mindes not only of your moſt renomed, and dere huſbād, but alſo of al your ſubiectes. For we haue lerned by thē which came to declare vnto vs the laudable conuerſion of our moſt gratious, and wel beloued ſon kinge *Audubald*, that your honour alſo (after ye had receiued the wōderful ſacramēt and veryte of Chriſtiā faith) do ſhyne and excel in good workes, and ſuch as be euer pleaſaūt in the ſight of God. Therfore let your highnes refraine alwaies, and diligētly kepe you ſelf from worſhipping of idols frō thallureméte of tēples and from fond ſouth ſaynges. And ſo perſiſting with a ſure and vnchāgeable deuotiō in the loue of your redemer watch ye and labour, neuer ceaſſing to beſtow your paines cōtinually to thēcreaſe, and enlarging of Chriſtiā faith. For when as for our fatherly charite we had enquired ſumwhat of the ſtate of youre derely beloued huſband, we vnderſtoode that he ſerued and obeyed ſo far furth to the abomination of idolatrie, that he wold not yet ſhewe anie obedience, or geue eare to the voice

A letter of Pope Boniface vnto Edelburge Quene of Northumberberland.

and counſell of Gods preachers, which newes was vnto vs no ſmall griefe, that a parte of your owne bodie ſhulde remaine in this ſorte alienated from knowledge of the higheſt, and the inſeparable holy Trinite: wherefore as becometh a father to doe, we haue differred no lenger to ſend vnto you (our daughter in Chriſte Ieſu) our good counſell and frendfull warninge. Exhorting you that whereas ye are now your ſelfe endued with Gods grace, and diuine inſpiration, ye differ not henceforth to be inſtant at all times, warning him in ſeaſon, or out of ſeaſon, and ſtill calling on him, vntill he alſo by the healping hand of our Lord, and Sauiour Ieſus Chriſte may be coupled with you in the number of Chriſtians: that you may ſo much the better, and with a ſurer bond of ſociete accõpany him, and hold the lawes and rightes of wedlock with him. For it is writẽ: *They ſhalbe ij. in one fleſhe.* and how can it be ſayd, that there is vnite of coniunction betwene yowe, yf your huſband by the darknes of deteſtable errour ſhall abide ſtill alienated from the brightnes of your faith? Ceaſſe not therfore to aſke with continuall prayer of the greate mercie, and longe ſuffringe of our Lorde, the benefite of his illumining, and conuerſion, that whom the knotte of carnall affection hath made now as one bodie, thoſe alſo the vnitie of faith may preſerue in perpetuall ſociete after their dedeparture out of this life. Be you then inſtant moſt vertuous daughter, and with endeuour haſten ſpedely to mollefie the hardnes of his harte with godly remembraunces, and diuine precepts. Shew him plainly how excellẽt a miſterie it is that you by beleuing haue your ſelf obtained. And how meruailous a rewarde you ſhall haue hereafter, bicauſe yow are nowe regenerat by baptiſme. Enflame his colde ſtony harte with ofte expreſſing the manyfolde graces of the holy ghoſt. That, he ſettinge a ſide by ſuche often exhortations this bodely and earthly worſhipping of Idols, the heate, and warmeth of diuine, and heauenly faith maye inflame his vnderſtandinge.

Gen. 2.

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That it maye truly appere to be fullfilled in you, which is spoken in holy scripture. *The infidel and vnbeleuing man, shal be saued by the faithfull and beleauing woman.* 1.Cor.7. For vnto this end you haue your selfe receiued mercye of our Lorde, and fauour, that you should render, and yelde vnto him as your Redemer, the multiplied fruyte of your fayth, and other good giftes, which he hath credited to you. Which thinge that you may fulfill by the gratiouse healp of his goodnes, we cease not to aske with our daylie prayers. In these therfore our premises shewing you the deutye of our fatherly loue, and charite we exhorte you, that hauing the opportunitie of a bearer, ye wil spedely declare vnto vs those thinges, which the myghtie powre of God shall vouchesafe to worke merueylously by you in the conuersion of your husband, and al your subiectes. That we (which carefully long, and hartely looke for happy newes of the saluation of you, and all yours) by this your tydinges may be comforted, and made glad, and perfectly knowing the light and brightenes of Gods fauour and mercie to shyne amongest you, we maie with ioyfull confession geaue full, and whole thankes to God the geauer of all good thinges, and to blessed S. Peter the chefest of his Apostles. In the meane time we haue here sent you the blesing of S. Peter your patrone, and heade of the apostles. That is a looking glasse set in siluer, and a combe of yuery gilted with golde. Which we praie your goodnes as well to accept, as ye vnderstand it is sent vnto you.

How king Edwine was prouoked to receiue the faith, by a vision appearing to him in banishment.

The. 12. Chap.

THus much did Pope Boniface by his letters, for the conuerting of king Edwine, and all his countrie, which king was also well holpen, and almost forced to receaue the faithe, and marke diligently the holesome preceptes

of Christian doctrine by an oracle, and vision from heauen. Which the goodnes of God vowchesafed to shewe him, while he laye banniſhed in kinge Redwaldes courte, king of the east Englishmen. For when biſhop Pauline had well perceaued that the princes haughty courage could hardly be brought to the lowly humblenes of Christianite, and that it would styfly be bowed and bent to beare the myſterie, and burden of Christes croſſe: when he remembred alſo, how he had nowe laboured a longe tyme bothe with preaching to the people, and with praying to Gods mercie for the ſaluation of king Edwine, and all his ſubiectes: at the lenght hauing lerned in ſprite (for ſo it is moſt lykeſt to be,) what was that viſion, which had longe before ben ſhewed to the kinge from heauen, he made no delayes at all, but came ſpedely to the kinge, and warned him to fulfill and accompliſhe his vowe, whiche in the viſion that appeared to him he had promiſed to doe in caſe he were deliuered from his preſent miſeries and reſtored againe to his raygne, and kingdome. Nowe was this viſion ſuche, as foloweth: At what time king Edelfryde Edwines predeceſſour with greuouſe purſuing put Edwine to flight, and made him lye pryue, and lurke in diuers places of other realmes for manie yeres ſpace as a banniſhed man: at the lenghth Edwine came to king Redwald, beſechinge him, that he would ſaue him, and defend his life from the traynes, and erneſt ſerche of this his dedly ennemie. Who gladly entertained hym, and promiſed to fullfill this his requeſte, and petitiō. But after that king Edelfride had heard ſay that Edwine was ſeene in that prouince, and vnderſtood that he liued ther, and dwelled familiarly with all his cōpany, forthwith he ſent out his Embaſſadours to king Redwald, with a greate ſomme of monie, to procure Edwines deathe. But it preuailed nothing. Thē ſent he the ſecond tyme, and the thyrd tyme alſo offring greater gyftes, and more plentifully bothe gold and

Redwale K. of ye est englisß

A viſion, by the which Edwin the firſt Chriſten king of Northūberland was called to the faithe.

ſyluer

ſyluer thretning him at the laſte warres, yf his requeſt were accompliſhed. Then king Redwald other dreading the threts or corrupted with the brybes graunted his requeſt, and promiſed that he would put Edwyne to death himſelfe, or els yealde him vp to thimbaſſadeurs. Which thing when a certayne faythfull frend of Edwynes had marked and well vnderſtoode, he entred incontinent to the chamber where Edwyne purpoſed to take his reſt. For it was now an houre within nyght and calling him forth, told him what the king had promiſed to doe againſt him: ſayeng in the end this muche: I ſhall therfore (yf it ſo pleaſe yowe) leade yowe owt of this prouince, and bryng yow into ſuche a place, that nother king Redwald, nor yet king Edelfryde ſhalbe able to fynde yowe. To whome Edwyne anſwered in this maner: Sir, I thanke yow moſt hartely for this your greate gentlenes. But I can not folowe your counſell herin. For firſt, I muſt not breake my promeſſe, which I haue made to ſo greate and mightie a Prince as is king Redwald, eſpecially wheras he hath done me no harme, ne wronge, nor hath as yet ſhewed anie hatred, or diſpleaſure towardes me. And truly if I muſt of neceſsite dye thus, I had rather he ſhuld put me to deathe, then anie baſer man or perſon of leſſe nobilite. Agayne whether I pray yow ſhuld I flee nowe, who haue ſo many yeares, and ſo long tyme walked lyke a vagabounde through all prouinces of this yle of Britannie, only to auoyd and eſchewe myne enemies ſnares, and aſſaultes? Now when this his frend was gone, Edwyne remained without alone and ſytting ſadly before the palace begãne to be troubled with manie ſtormes, and vexations of thoughts, as a man not witting what to doe or whither to goe in this ſo ruefull caſe. After he had ben longe vexed with inwarde, and priuie troubles of mynde, burning inwardly with cloſe fyre of ſecret ſorowe, behold, in the greate ſylence, and quyet of the mydde nyght he ſawe a man vtterly vnknowen to him bothe for viſage and

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countenaunce, and alſo for his aray and apparell to approche and drawe toward him. Whome bycauſe he had eſpyed thus at a bluſhe, and ſo ſtraungely deſguiſed, he was not a lytle a frayde. The ſtraunger cometh euen vnto him, greteth him and aſketh him, wherfore he ſate ſo ſoroufull on the ſtone abrode watching, and all alone at that howre eſpecially when other men were within at reſt, and in their depe ſleape: Then Edwyne lykewiſe demaundyd of him, what he had to doe therwith, yf he paſſed ouer the nyght within dore, or els without. To whome this mā anſwered, and ſayde: Thinke ye not but that I know the cauſe of your heauynes, and watche. And alſo of this your ſolitarie ſyttinge with out dores. For I know certainly who ye be, and wherfore you are ſo ſad, and ſoroufull. And alſo what myſcheffe yow feare ſhortly ſhall befall you. But tell me of fryndſhippe, what reward would you geaue him, that ſhuld now rydde yowe quyte out of all theſe ſorowes, and trowbles and perſuade king Redwald, that neyther he himſelfe ſhuld hurte yowe, nor yealde yowe vp to your enemies, that they myght ſlaye yow? When Edwyne anſwered that he would geaue all that he poſsible could to anie ſuche a one for reward of ſo good a turne, this mā added moreouer and ſayde: But what if beſyde this, he do warrant you, that ye ſhalbe a kinge, and all your enemies vanquiſhed, yea and that in ſuche ſorte that you ſhall not only excell all your auncient progenitours, but alſo far paſſe in powre all the kinges of Engliſhemen, which haue euer ben in this coūtrie. Here Edwyne being made more firme, and conſtant by ofte queſtioning doubted not to promis, that in all pointes, and at all tymes he wold be anſwerable with worthie thankes geauing to the man that ſhuld beſtowe on him ſuch greate benefites. Then this man ſpake the thyrd tyme and ſayde: But tell me againe, what yf beſyde all this, the ſame man, which ſheweth yow now before, truly, and vnfaynedly, that yow ſhall hereafter ſurely, and vn-

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doubtedly haue ſuche and ſo greate benefites, can geaue yowe alſo better coũſell, and more profitable for your ſowles health, and ſaluation, then euer any your parentes, and auncesters heard of, could ye then conſent, and obey him, and harken to his holſome ſayenges? Here Edwyne promiſed owt of hand without anie lenger delaye, that he would altogether followe his lerning, and doctrine which both could, and would deliuer him preſently from ſo manie miſeries, and ſo greate daungers as he was in, and exalte him afterward to the raygne and ſouerantie of his countrie. Which his anſwer was heard, and taken. Then this man ſtraightwaye, which had ſo long talked with him, layde his right hande vpon Edwines heade, and ſaid: when theſe thinges therfore ſhall happen herafter in ſuche ſorte to yowe, remember well this tyme, and this our talke. And differ not at that time to fulfil and accompliſhe this, that yow do nowe promeſſe me. Which being ſayde, by and by he vaniſhed awaye. To the entent that Edwine might vnderſtand and perceaue, that it was no man, but a ghoſte which appeared to him. Now when this younge prince was lefte alone, and ſate there ſolitarie, reioyſing with himſelfe for this gentle conſolation, and good comforte, but yet very careful, and muche counting with himſelfe who it ſhuld be or whence he ſhuld come which had thus ſpoken, and talked familiarly with him: beholde his forſayd frende came againe, and greating him cherfully, Ariſe Edwine (ſayde he) and come in. Let paſſe this your carke and cares. Set your harte at reſt, and take your quiet ſleape. For the kinges minde is chaunged. Neither dothe he purpoſe nowe, or intend to doe yow any wronge, but rather to defend yowe, and accompliſhe his promiſed fayth vnto yowe. For after he had ſhewed the Quene in ſecret that his purpoſe, which I told yowe of before, ſhe dehorted him moſte erneſtly, and withdrew him from ſo euill, and ſo deadly an intention, ſaying: that it was in no wiſe mete for ſuche a king, of ſo greate

prowe e, and honour, as he was, to ſell his beſt, and dereſt frend, being now browght into ſtraightes and miſerie, for a litle gold. Nor that he ſhould breake his faith, and promeſſe, which owght to be more eſtemed then al treaſures, or not bide by his word for the coueit, and loue of monie. But to be ſhorte the king did euen as his Ladie had counſelled him to doe. For he not only not betrayed, and yelded to thembaſſadours this his baniſhed man Edwine: but helped him rather to the kingdome. For as ſone as theſe embaſſad ours were thus with deniall departed home againe, he gathered incontinẽtly a myghtie armie to conquer king Edelfrede. Whome he ſlewe without difficultie (bicauſe he marched forth againſt him haſtely and with a weake and vnordred oſte) in the borders of the Marchland men, at the Eſte ſyde of the riuer called Idle. For in deade kinge Edelfride had not time, and ſpace enowgh grawnted him to gather all his force together, and to ioygne his powre with well diſpoſing his hoſte, and ſowldiers in order. In this ſkirmiſhe Renier king Redwalds ſonne was ſlayne. And thus Edwin according to the oracle which he had receiued, not only auoyded the dawnger of his moſt dedly enemie, but alſo by his death ſucceded in thonor of his Souerainte, and kingdome. Now therfore to returne againe vnto my purpoſe, thowgh Biſhop Pawline ſeriouſly preched the word of God, yet kinge Edwine ſlacked and lengered to beleaue him. Vſing yet for a certaine ſpace, at diuers competent howres to ſitte ſolitarie, (as I haue ſayde before) and diligently to compte with him ſelfe, what were beſt to be donne and what religion was beſt to be folowed. At which ſolitary meditation of the prince this good and godly biſhoppe Pawline entred on a daye in to the palace, and cominge to the kinge, laied his right hand on his heade and aſked hym, whether he remembred that ſygne, or no? The king ſodenly trembled therat for feare. And when he wold haue fallen downe at Paulinus feate, the biſhoppe lyfted him

him vppe, and spake after a familiar sorte thus vnto him: Behold o Soueraine Prince, by the bountifull hand and powre of our Lorde, and God, you haue eskaped the hande and vengeance of your moste hated, and dredfull enemie. Behold also, by his most gratiouse goodnes you haue obtained the Souerayntie of raigne, and rule of the kingdome. Remember now therfore the third thinge, which yowe promised him, and differ no lenger to performe, and accomplishe the same, by receauing his faithe, and keaping his commaundements, who hath deliuered you from your temporall aduersities, and exalted you to the honour, and maieste of a king. Whose holy will yf you will hereafter obey and euer more doe his pleasure, which by me he preacheth, and declareth to yowe, he will also deliuer you from the perpetuall tormente of hell, and make you partakener with him in heauen of eternall kingdome, and blesse without end.

What counsell king Edwyne had of the nobles and peares of his royalme, for the receiuing of Christian faithe: and how one of his Bisshops profaned and brake downe the Idols aulters.

The 13. Chapter.

WHich worde when the kinge heard, he answered immediatly bothe that he would, and also that he was bounde to receaue this faithe, which B. Pauline had preched, and taught. But yet I thinke it good, (quoth he) first to confer, and common herof with my frendes, the nobilitie, and peares of my realme: that if they shall happely thinke herein, as I doe, then we maye be Christened all togethe in the founte of lyfe. Whereunto when Byshop Pauline agreed king Edwyne calling the states together consulted with them. And asked seuerally eche of them, what maner of doctrine this semed to be, which vntill that daye had neuer ben heard of before? And how they liked the honour, and worshipping

ping of this new God whiche was preached nowe emongeſt them? To whome Biſhop Coyſi firſt of all his Biſhops anſwered: Maye it like your highnes to proue, and trie well what maner of doctrine this is which now is preched vnto vs. But this muche ſhall I ſurely ſaye, and as I certainly knowe, proteſt, and confeſſe vnto yowe, that the religion which vnto this daye we haue euer obſerued and kept, hath no vertue, nor goodnes in hit at al. For none of your graces ſubiectes hath ben at anie time more erneſt, and diligent in worſhipping of our Godes then I haue ben: and yet not withſtanding manie of them, haue receiued of your graces bounteouſnes more ample benefites, then I haue, manie of them more hygher dignities, then I haue: and manie of them haue ben better proſpered in all they tooke in hand to doe, or ſought to gette, then euer I was. But yf the Gods coulde ought haue done, they wold haue rather hoolpen me, who at all times ſerued them ſo dewly. Wherfore it remaineth, that if theſe thinges which be now newly preched to vs ſhalbe founde after good examination, the better, and of more ſtrenght, and ſtedfaſtnes, that then without longer delaye we haſten to receiue, and embrace them. To this perſuaſion, of biſſhop Coyſi an other of the nobles conſenting ſayde by and by: Suche ſemeth to me, dere Soueraine, the lyfe of men preſent here in earthe (for the compariſon of our vncertaine time, and dayes to lyue) as if a ſparowe beaten with winde, and wether ſhuld chaunce to flie in at one windowe of the parlour, and flitting there a litle aboute, ſtraight waye flye out at an other, while your grace is at diner in the preſence of your dukes, Lordes, Capitaines, and high garde. The parloure it ſelfe being then pleaſaunt, and warme with a ſofte fyre burning amideſt therof, but all places, and waies abrode troubled withe tempeſte, raging ſtormes, winter windes, hayle, and ſnowe. Nowe your grace conſidereth, that this ſparrowe while it was within the houſe felt no ſmart of tempeſteouſe winde or ray-

A carnall reſpect of an athen Biſhop occaſion of good.

n-

ne. But after the shorte space of this faire wether, and warme ayre, the poore byrd escapeth your sight, and returneth from winter to winter againe. So the life of man appeareth here in earth, and is to be sene for a season: but what maye, or shall folowe the same, or what hath gon before it, that surely knowe we not. Therefore if this newe lerning can enfourme vs of anie better suertie, my thinke it is worthie to be folowed. Thus or in like manner sayd the rest of the elders, and the kinges counsellers, no doubte, by the holie inspiration of God. Only bishop Coyfi was not content to rest him here, but sayd moreouer that he would with diligece note Pauline, and marke what he said of that God, whome he preached. Which thing when he had so donne according to the kinges will, and pleasure, he returned againe, and with a lowde voice sayde. I vnderstoode certes longe a goe, that in verie dede, it was right nought which we worshipped as God. For the more curiously that I sought for the trueth in worshipping our Godes, certainly the farder was I from it, and the lesse I founde hit. But now doe I plainly perceaue and knowe, that in this *Paulinus* preaching and teaching is that trueth, and veritie, which is able to geaue vs the greate giftes of life, of saluation, and of blisse euerlastinge. Wherfore I counsell, and exhorte yowe my most Soueraine and dere Prince, that we may out of hande curse our temples and abandon them. And burne downe with fyre our Idolatrous aulters. Which we haue heretofore erected in vayne, and consecrated without all fruite, and profitte. But that I maye be shorte, and come nere my purpose: the kinge gaue his full, and plaine consent to this holye man bishop Pauline. Willing him to preache the gospell freely. And himselfe renouncing there all idolatrie, promised, that he would receaue, and embrace the faith of Christe. And demaunding then, of this before sayd Coifi, bishop of his sacrifices, who should first profane the aulters, and destroye the temples of I-

dols,with all the grates,and barres wherwith they were enuyroned? Marry(quoth he)I will. For who maye better then I, which ons by foliſhnes worſhipped,and highly eſtemed them? Therefore to the good example of all other,I will now my ſelfe through the wiſedome of God (that is one, only, and true God)geauen vnto me, beate downe, and vtterly deſtroye the abomination of our temples.So forſaking in this wiſe all ſuperſtitiouſe cuſtome,and vaine dreade, he beſought the king to graunte him harneſſe, and armoure, and therewith a greate courſer, and mighty couragious ſtalyon horſe .On which he mounted luſtely, and with all ſpede rode forth to batter, and beate downe to grounde the idols. Now was it not laufull for a biſhop of the ſacrifices either to were harneſſe, and armoure, or to ride on other then a mare. But Coyfi made ſmalle compte thereof.For being alredie well harneſſed, and ſtrongly girded with a ſwerd about his loynes, ſitting faſt on the kinges courſer and ſtought ſtalyon,he tooke alſo in his hand a ſpeare, and ſo did marche and ſette fourthe againſt the pernitiouſe idols.Which ſight when the people ſawe, they thought he had ben madde.Yet he for all that ſtaied not. But as ſone as he approched nere the tẽple,profaned it,caſting thereon the ſpeare, which he held in his hand,and muche reioyſing now, bycauſe he knew the true worſhipping of God, commaunded the companie which was there with him to deſtroye the temple,to fyre the idolatrouſe aulters,and breake the barres,grates,or whatſoeuer ornamentes were theraboute. And truly the place where thoſe Idols ſometime were, is now to be ſeene, not far from Yorke at the ryſing of the riuer Derwent.And is at this preſent day called Gormund in Gaham. In which place, the biſhop Coyfi by holy inſpiratiõ of the true God, polluted,and deſtroyed the aulters of falſe Goddes, which himſelfe before had ſolemly conſecrated.

How king Edwine and all his ſubiectes were made Chriſtians, and in what

in what place bisshop Pawlyne baptised them.

The 14. Chap.

THen king Edwyne, with al the nobilite of his countrie and most parte of the commons receiued Christes fayth and came to the lauetorie of holie regeneration the xj. yeare of his raygne. Which was the yeare of our Lorde 627. and aboute the 180. after the entrance of the english men into Britannie. He was Christened at Yorke on Ester Sondaye, which was the xij. of Aprill, in S. Peter thapostles church. Which he had in al spede set vp of wood, while he was catechised, and instructed there in the fayth agaynst his Christening. In this rite of Yorke he appointed a Bysshops See, for byshop Pawline his informer, and teacher. At whose requeste, and petitiō as sone as himselfe was Christened, he buylded in that same place a greate temple of stone, for an ample and large Cathedral church in the middest wherof he would haue enclosed this his owne propre oratorie, which himselfe had first made of woode while he was instructed to the fayth, and before he was yet baptised. Layeng therfore depe foundations aboute this his first oratorie, he began to buylde there a fayre churche fowre square. But before the wall therof came to his iuste hyghnes, the king was slayne by cruell deathe and lefte that royall worke to be endyd and parfyted by kyng Oswald his succession. Now Pauline from that time. 6. yeares after that is, to the end of king Edwynes raygne preched the word of God continually (by his good leaue and fauour) throughe out all that prouince. And they beleaued him, and were Christened, who were preordinated to lyfe euerlasting: emongest whome was Offride, and Eadfride, king Edwynes sonnes. Which he had in his banishement by dame Quenburge daughter to Cearle king of the Marshes. After whome, his other children, which he had by Queene Edelburge were baptised, as his sonne Edilhune, his daughter Edilfride and an other of his sonnes called

The first Christendom of the English Prince in Northūberland, or in the North countre. An. 627.

The Cathedrall church of Yorke.

called Buſkfrea, of which the ij. firſt were taken oute of this mortall lyfe in their infancie or tender youthe, and buryed in the church of Yorke. Iffy alſo Offride his ſonne was Chriſtened too, with manie other of the nobilitie, and diuers honorable men. And (as it is reported) then was the feruour of faithe and erneſt deſyre of holie baptiſme ſo greate emongeſt the people of Northumberland, that on a certaine time, when biſhop Pauline came with the kinge, and Quenes maieſtie, to the courte, or princes palacie at Adregin, he ſtayed there with them. 36. dayes only occupied in catechiſing and inſtructing the people in Chriſte his faithe, and afterward baptiſing them: in eche of the which dayes he did nothing els from morning to euenynge, but inſtructe them with the word of God, and teach thē the faith, and ſaluation in Chriſte Ieſus, which flocked thither out of all places and villages theraboute. Whome after he had thus informed, and taught, he baptiſed in the fludde Elene. For that was the next nere water, which he could conueniently vſe for baptim. This towne Adregin in the time of the kinge and aftercommers waxed rude, and deſerte. And an other was buylt vp for hit in a place called Melwyn: And this muche dyd byſhop Pawline in the * Bernicians prouince. But in the coūtrie of the * Deires, where he laie moſt cōmonly with the kinge, he baptiſed in the fludde Suale, which renneth faſt by a village adioyned to Cataracte. For as yet there could not be buylded oratories, fountes, or places of baptiſme, in this newe begon, and late founded churche. But yet was there buylte a greate church in the coaſt and champyon called Downe. Where was an other of the kinges courtes, and palace. Which church the painims that ſlewe king Edwine burned afterward with the whole village. In ſted of the which palace the kinges euer after made their manſion place in the country called Loides. But the aultar of the before mentioned churche eſkaped the fire, bycauſe it was made of ſtone. And is kept to this

* In northūberlād * In yorke ſhere.

Aultar of ſtone.

this preſent daye in the monaſterie of the right reuerend Abbot, and prieſt Trunwulſe ſtanding in the wodde Elmete.

How the prouince of the Eſte Engliſh receiued the fayth of Chriſt. The. 15. Chap.

NOw had king Edwine (by common reporte) ſuche a zele, and erneſt deuotion toward the Chriſtian faithe that he perſwadid Carpwald kinge Redwalds ſonne, and king of the Eſt Engliſh, to leaue of the vaine ſuperſtition of idols, and to come with his whole royalme and embrace the true faythe, and receaue the ſacramentes of Chriſte his churche. For his father king Redwald before him was Chriſtened in kent but alas in vaine. For returning home againe he was ſeduced by his wyfe, and certaine other peruerſe doctours. And being in ſuche wyſe depraued from the ſincerite, and pureneſſe of fayth, his end was worſe then his beginning. For he would ſeme, after the maner of the olde Samaritanes to ſerue both Chriſte, and his owne falſe Godes to, as he dyd before. And in one temple he had erectyd an aultar for the ſacrifice of Chriſte and an other litle aultar for burnt ſacrifices to his Idols and dyuels. The which temple Aldwolfe kinge of that prouince after him (who lyued in this our age) ſayde that it dured ſo, vnto his time, and witneſſed that he ſawe it himſelfe in his childhoode. Truly this before named king Redwald was a noble prince of byrthe, althowgh vile and bale in his actes and deades. For he was king Tityls ſonne, whoſe fathers name was Woffa, of whome the kinges of the eaſt engliſh men are called Woffinges. But king Carpwald not long after he had ben Chriſtened, was ſlayne by a gentile, and paynim named Richbert. And frō that time .3. yeares after, the prouince liued in gentilite falling from Chriſtian religion vntyll at the laſt Sibert king Carpwalds brother toke the kingdome, a man in all pointes lerned and moſt Chriſtian. Who whiles his brother was yet alyue, lyuing banniſhed in Fraunce was

Christened there, and instructed in the holy mysteries of our faythe of which he went about to make all his royalme partakener, as sone as he came to the crowne. To whose good endeuour herin bishopp Felix dyd moste erneſtly fauoure, and with greate praise applie himselfe. Who when he came from Burgundie (where he was borne, and toke holie orders) into Britanny to Honorius tharchbishop, and had opened this his desire and godly purpose vnto him, the Archebishopp gladly gaue him licence and sent him furthe to preche the worde of God vnto the foresayde Este Englisſh. Wher certes his zele and vertuous desire proued not in vayne. For this holie husbande man and happie tiller of the spirituall filde founde in that nation plentifulnes of fruite, and encrease of people that beleaued him. For he browght all that prouince, beinge now delyuered by his healpe from their long iniquite, and vnhappines, vnto the fayth, and workes of iustice, and in the end reward of perpetuall blisse, and happines for euer, according to the good abodement of his name, whiche in Lattin is called *Felix*, and in our Englisſhe tounge soundeth happie. He was Byshopp in the cite of *Dummocke* afterward. Where when he had ruled the churche of Christe. 17. yeares in that dignite, and in that prouince he endyd his life in peace.

The coũtres of Suffolk, Norfolck and of Cãbridg shires (then called, the East englisſh) counerted to the faith.

Dũmocke

How Pawlyne preched in the prouince of Lindisse, and of the state of king Edwynes raygne.

The. 16. Chap.

Lincolne shere.

BVt Byshopp Pawlyne continued styll, and at this tyme preched the worde of God in the prouince of *Lindisse*, which is the next toward the South bancke of Humber, bending euen vnto the seas side where he first conuerted to our Lord *the maior of Lincolne* whose name was Blecca, withal his howseholde. In the which citie he buylt a well wrowght churche of stone: the rouffe whereof eyther for long lacke of reparations, or by the spoyle of enemies is nowe cast downe.

Prefectum Lindecolinæ ciuitatis

But

But the walles thereof ſtand yet to be ſeene at this preſent daie and yearly ſome or other miracles are wont to be ſhowen ther to the greate good, and comforte of them which faythe fully ſeeke therfore. In this churche after Iuſtus departure hence vnto Chriſte, Pawlyne conſecrated Honorius, Archebiſhopp of Caunterbury, as I ſhall ſhewe more conueniently herafter. Nowe as towching the faythe, and belefe of this pronince, a certaine preiſt, and abbot, a man of good credit, and to be beleued, whoſe name is Deda, of the monaſterie of Peartan told me that one of the elders of that couent (as he reported him ſelfe) was baptiſed with manie other of the people there, at none daye by biſhop Pawline in the preſence of king Edwine, and in the fludde of Trent, nere the citie *Thwolfingaceſter*: the which father, and elderly man, was wont to deſcribe Paulinus perſonne, ſaying that he was a taule man, ſumwhat crooked backe, and blacke of heare, lene in face, and hauing a hooked and thinne noſe, in countenance bothe dredful, and reuerent. Who had in his chappel one Iames by name, who was a deacō, and an induſtrious and diligent mā, noble certes and of greate fame in Chriſt, and the church. Who liued alſo euē vnto our time. But in thoſe dayes ſuch was the peace, and tranquillite through out all Britannie which waye ſoeuer king Edwynes dominions laye, that (as it is yet in a cōmon prouerbe) a weake womā might haue walked with her new borne babe ouer al the yland euen from ſea to ſea, without anie dammage, or danger. Moreouer this king did ſo muche tender his ſubiectes and the welth of the commons that in moſt places where he ſawe fayte, clere wel ſpringes breaking out by the highwaies ſyde, he encloſed them in quicke ſett boures for the refreſhing of wayfaring men hauing by, greate braſen baſens to bathe, or waſhe in. Which baſens either for feare of the kinges diſpleaſure no man durſt touche farder then to his owne preſent vſe, and neceſſite: or no man wold take them awaye for the loue, and good will

they boore to their prince. Who was for the time of his raigne so honoured and loued, that the triumphing banners, and flagges were borne before him not in warre only, but in peace too, wherſoeuer he went abrode, or rode with his garde in progreſſe aboute the greate cities, townes, and ſheres of his dominions. Yea euen when he paſſed through the ſtretes to any place, there was carried before him that kinde of flag or ſtremer, which the Romans calle Tufa, and the Engliſh men now a Thuuffe.

How king Edwyne receaued letters of exhortation from Pope Honorius who ſent therwith a palle to biſhop Pauline.

The.17. Chapter.

AT what time Honorius Boniface his ſucceſſor was biſhop of Rome, and ſate in the ſee Apoſtolike, when he had vnderſtoode that the kinge of Northumberland and all his ſubiectes in that countrie were conuerted to the faithe and confeſſion of Chriſte by Paulinus preaching, he ſent the ſame biſhop Pauline a palle, and letters to king Edwyne exhorting him, and his ſubiectes with fatherly loue and charite, to perſiſt, or rather go forward in this true faithe which they had now receiued. The tenor of which letters is ſuche. *To the moſt puiſſant prince and his moſt vertuous ſonne in our Lorde Ieſus Chriſte Edwyne king of the Engliſh men, biſhop Honorius ſeruant to them that ſerue God ſendeth greating.* So is your Chriſtian loue, and integrite, fyred with the flame of faith to the worſhipping of your creator and maker, that it ſhineth far and wyde, and being declared through all the worlde bringeth furth fruyt of your doinge. And truly ſo doe ye know your ſelfe beſt to be a king, when that after ye are taught by the right and true preching, ye beleaue in almightie God your king and creator. Worſhipping him, adoring him, and rendring vp to him the ſyncere deuotion of your hart, as far forthe as mans weaknes, and poore abilite can attaine vnto. For what other thinge I praye you, are we able to offer vnto

The epiſtle of Pope Honorius to Edwyn the firſt chriſten kinge of Northũberland.

our

our God, then that perſiſting in good workes and confeſſing him to be the author of mankinde we worſhip him, and ſpedely render our vowes, and prayers vnto him? Therfore we exhorte you our moſt derely beloued ſonne in our Sauiour Chriſte Ieſu, as it is mete for a louing father to doe, that ye endeuour al maner of wayes ye cã, with erneſt will, and daily prayer, to hold and kepe this, that the mercy of God hath wrought in you, calling you, and all yours vnto his grace. And ſo ſhall he which hath vouchefafed to bring you in this preſent world from all errour to the knowlege of his holy name, prepare for you in the worlde to come a manſion place in heauen. Be ye therfore often occupied in the reading of S. Gregories workes. Who was a man certes of bleſſed memorie, our good predeceſſour, and your true precher, and Apoſtle. Haue before your eyes continually the greate zele of his doctrine, and good affection which he gladly practiſed for your ſoules health and ſaluation. That by this meanes his vertuouſe prayer may both encreaſe your kingdome, and alſo proſper your people. And that in the end he may repreſent you all, as clene ſoules, and without fault, before the throne of almighty God. Now as concerning theſe thinges, which your grace deſyred to be ordeined and appointed by vs for your prieſtes we haue without all delay prouided the ſame, and truly the rather for your ſyncere and vnfayned faithes ſake. Which hath ben at diuers times, and by diuers relatiõs, as alſo now by the bearers of theſe our preſentes, commendably declared vntõ vs. We haue therfore with the reſt of our rules and orders ſent here ij. palles for the ij metropolitans of your countre, that is, for biſhop Honorius, and biſhop Pauline. Willing and commaunding, that when one of them is called out of this mortall lyfe to the mercie of God, then ſhall his make and felowe which is yet a lyue ſubrõgate by this our authorite an other biſhop metropolitane in his place which is deceaſed, which thinge we doe graunte

Cõſtitutions frõ Rome touching the clergy.

vnto them, as well for your good affection to vs, and loue to the truthe, as also for the distance of places, and of so greate prouinces and cuntries, as lye be twene Rome and Britannie. And last to thintent, that we might in all pointes shewe your highnes, howe our consent, and agrement is euer more redie at hand, to your deuoute zele, and erneſt desyre of Gods glorie. Who keape your grace alwaies in pārfecte healthe, and prosperite.

How bishop Honorius who succeded Iustus in the byshoprike of Caunterbury, receiued from Pope Honorius a palle, and letters.

The 18. Chapter

NOW about this tyme died Archebishop Iustus, the x. daie of Nouember. And Honorius was chosen in his place. Who comming to Archebishop Pauline to be appointed thereto, met him at Lincolne. And there was consecrated, and instituted byshop of Caunterbury. And is nowe numbred fifthe after S. Austin. To whome also Pope Honorius sent a palle with letters, in the which he commaunded the verie selfe same thinge, that he wrote before in his epistle to king Edwine. Which is, that whensoeuer the bishop of Caunterbury, or the bishoppe of Yorke were departed this life, then the other which remained a liue, and is yet prelate of the same degree should haue powre, and authoritie, to ordaine an other priest in the Archebishops rome, which is now deceased. That it mought not to be nedefull alwaies to trauaile, and toyle by sea and by land as farre as to Rome, for the institution, and appointing of an Archebishop. The copie of the Popes letters I thinke not muche amis to be here inserted in our historie.

The epistle of Pope Honorius to Honorius the Archebishop of Caunterbury.

To Honorius our derely beloued brother, Honorius sendeth greating: Among manie other prerogatiues, and gratious giftes which our mercifull Redemer vowchesafeth to geaue his poore seruauntes, this doth he also bountifully graunte vs of his mere liberalite, and goodnes, that by brotherly comforte and frend-

frendfull letters, as it were by an inward looking on our hartes, or an outward beholding of our mutuall visage, and coũtenaunces, we represent, and shew in our selues a certaine loue, accord, and vnite. For which gratiouse benefit we render thankes vncessãtly vnto his high maieste. And besech him in most suppliaunte wise, to strenghtẽ and confirme you with his mightye powre continually, that ye maye ernestly laboure alwaies in preaching his holie gospell, and profit therein: that ye maye folowe the rule, and steppes of your heade and master, blessed S. Gregory: that Christe maye send by you greater encrease vnto his church: And last that the soules alredy wonne, and cõuerted by you and your predecessours (which hath proceded of the first planting of blessed S. Gregory) maye in more ample wise encrease in faith, and prosper in good workes, in the feare of God, and parfecte charite. And so I trust the promises of our Lord shall hereafter take place in you, and this his blessed voice call you to eternall blisse and ioyefulnes: *Come vnto me, all ye that laboure, and trauayle, and I will refreshe you.* And againe: *O my good, and faithfull seruant, because thou hast ben faithfull ouer a litle, I will appointe the ouerseer to a greate dele, come in, vnto the ioyes of thy Lord and master.* And thus much, derely beloued in the waie of exhortation, we haue premised, of the abundance of our charite, and loue towardes you. Now as concerning the priuileges of your churches, we haue not differred to graunte you such thinges, as we haue thought metest for you. Therfore to answer your requestes herein, looke what authorite, we in the stede, and place of S. Peter heade of the Apostles, haue graunted you, by our expresse commaundement in letters directed to our dere sonne Edwine your kinge we will ye keape, and obserue the same. Which is: that when one of yowe is departed this mortall life, the other which is lefte a lyue shall assigne an other bishop in the departed Archebisshops rome and dignite. And for the better doinge, and ordering herof, we

Matth. 11.

Matth. 24.

haue

haue ſent vnto eche of you a palle, that by the authorite of this our commaundement, your orderly and due inſtitution may be acceptable in the ſight of Almightie God. Wherin to condeſcend, and graunte this muche vnto you, we were moued by the longe iourny, and tediouſe trauailing by ſee, and lande from Britannie to Rome, that no hinderance may happen hereafter to your churche, by anye pretenced occaſion anie manner of waye. But rather that you maye farder ſet forthe the faithe and deuotion of the people committed to your charge. Almightie God keape you in good health moſt derely beloued brother. Geauen the xj. of Iune in the 24. yeare of the raygne of our moſt gratiouſe, and ſoueraine Lorde Heraclius Emperour. Alſo the thirde yeare, of the moſt happieſt Ceſar Heraclius the ſonne. The 7. Indiction: the yere of our Lorde. 633.

Howe firſt this Pope Honorius. And after him the elected biſhop Iohn ſent letters to the Scottes for the keaping ot Eſter. And againſt Pelagius hereſie.

The 19. Chap.

THis Pope Honorius ſent letters alſo vnto the Scottes, (whome he vnderſtoode to erre in the obſeruation of the holy time of Eaſter, as I haue befor ſpecified,) diligētly exhorting thē, that they would not eſteme or think their owne ſmall number wiſer, then the churches of Chriſte, either auncient, either newely conuerted which haue ben heretofore, or be now at this preſent daye anie where through out all the whole worlde, in celebrating any other Eaſter, then after the com[illegible] accompte of Eſter, and according to the vniforme decrees of all biſhops in the worlde. Whiche haue vppon that matter ſate in Synodes, and cōcluded a certain order in generall councels. To whome alſo for the amending of the ſame errour, Ihon Seuerinus ſucceſſour, who next ſucceded Honorius, when he was yet but elected, and nominated Biſhop of

Rome

Rome directed letters of greate authorite and full of good lerning: plainly prouing in thē, that the Ester Sondaye muſt be compted, and obſerued, from the .15. moone, vnto the.21. as it was proued, and allowed by the Nicene Councell the firſt. Moreouer he warned thē in theſame epiſtle, to auoyde, and eſcheue, Pelagius hereſie, whiche he vnderſtode, dyd begin to ryſe, and ſpringe againe amongeſt thē. The beginninge of which epiſtle was thus: To our dereſt beloued, and the moſte vertuouſe prelates, Thomian, Colūban, Chroman, Dimā, and Bathan Byſhops: Chroman, Herman, Lawſtran, Stellan, and Segian Prieſtes: to Saran, and all other doctours, or Abbotes of Scotland: Hilarie, Archeprieſte, and keaper of the vacant ſea Apoſtolique, Ihon deacon, and in the name of God elected, and choſen Byſhop of theſame holie ſee: and Ihon, *the chiefe Secretarie*, and keaper of that ſea Apoſtolike, and Ihon alſo ſeruant of God, and Counſeller of that ſame ſee &c. Your letters whiche ye ſent to holie Pope Seuerine, a man worthie of happie, and long memorie, haue had as yet no anſwere made to thē, for the matters, whiche ye required, bycauſe the Popes holynes departed this lyfe before your letters, were browght hither. Whiche we haue nowe openyd in this vacancie of the holie ſee, leſt the ignorance of ſo greate a queſtion mowght haue laſted longe, and ben vndiſcuſſyd emongeſt yowe. In which letters we haue read, and perceaued that certain of your prouince labowring againſt the ryght faythe, doe goe abowte to renewe an old hereſie, refuſing very ignorantly our Eſter, in which Chriſte was offred our true paſcall Lambe to God his father, and entending to celebrate theſame with the Iewes in the.14. moone. &c. By this beginning of their epiſtle it appeareth plainly that at that time this hereſie was but a lytle before ryſen in Scotlande: And alſo, that not all the countrie but certaine of them onlye were infected therwith. Now when theſe before mentioned prelates of Rome had ſhewed the cuſtoma-

The copie of a letter frō the clergy of Rome to the clergy of Scotland.

Primicer.

stomable obseruation of Ester: thus in thesame epistle they wrote of the pelagian heretikes, which were in Scotland: We vnderstand also by your letters, that the poison of Pelagius heresie beginneth nowe to springe againe emongest yow: whiche we moste ernestly exhorte, and counsell yowe vtterly to forsake, and prouide that the poysoned infection of so dedly an heresie sinke no farder into your myndes, but labour as ye may vtterly to forgett it. For ye ought to remembre, howe this execrable heresie hath longe sithens ben condemned. And hathe ben abolished, and put owte of remembrance not only, these .ij. hundred yeares, but is also yet at this present, daylie condemned of vs, with continuall curses, and all they excommunicated which folowe thesame. We therfore exhorte, and requeste yowe, that ye suffer not their asshes to be stirred, and blowen vp emongest yowe, whose strength and weapons be burnt and consumed. For what Christen harte is there, whiche detesteth not to death, and abhorreth their prowde intent and wicked wordes, which dare affirme, that a man maye lyue, and be withowt synne, euen of his owne voluntarie will, and not throwghe the grace of God? And then to consider againe the trueth hereof, it is blasphemie, and extreme foolishnes to saye: that a man is withowt synne. For he can not possibly be so. Neither euer any was, but only the mediator of God, and man Christe Iesus our Lorde, who was a verie and true man conceyued and borne withowt synne. For as for other men, they are all borne in oryginall sinne. And doe beare the wytnes, and token of Adams first preuarication, and breaking of Godes commaundement, yea, althowghe they lyued without actuall synne accordinge to the Prophete, saying: *Behold, I was conceiued in iniquite, and my mother hathe browght me forthe in sinne. &c.*

Against the pelagian heresie.

Psal. 50.

How after kinge Eduynes deathe, bishop Pawlyne returned to kent, and there toke the Bysshoprike of Rotchester.

The 10. Chapter.

when

WHen king Edwyne had moſte triumphantly raygned ouer the Engliſh and Britons bothe, the ſpace of.xvij.yeares, (in ſome of whiche, as abowt the number of.6.yeares, he had himſelfe ben ſubiecte to Chriſte, and euer looked for his raygne, and kingdome) Cardwell king of the Britons made a rebellion againſt him, hauing ayde and ſuccor therunto, of Penda a ſtowght man, and of the kinges bloud of Marſhland. Ouer which nation afterward he had by dyuers chaunces, and fortune, rule and gouernance, for the ſpace of xxij. yeares. Nowe when they had thus ioyned battaile, *An.633.* and entred fight with kinge Edwine in a great, large and plaine field, called thereof Hethfilde, they ſlewe him there at the laſt, the .4. daye of October, in the yeare of our Lorde. 633. and of kinge Edwynes age the.47.yeare: whoſe whole hoſte was other preſently murdered there, or ſhamefully put to flight. In the which warres one of kinge Edwines ſonnes, that luſtie, and warlyke yonge prince Offryde, was kylled, before his father died. The other ſonne Edfryde of verie vrgent neceſsite fled vnto kinge Penda for ſuccour. Of whome afterward againſt the promiſed faythe, and his ſolemne othe, he was moſt cruellye put to deathe in the raygne of kinge Oſwald. At this tyme there was a verie greauouſe perſecution in the churche, and a fowle murder of the Northumberlandes, eſpecially bicauſe that one of the Capitaines, whiche cauſed this perſecution, and aduerſite, was a painim: the other thowgh not a paynim, yet more feerce and barbarouſe, thē was any heathen, or paynim. For kinge Penda with all the nation of the Marſhland men was wholly geauen to Idolatrie, and altogether heathen, and vnchriſtened. But king Cardwell althowgh he had the name of a Chriſtian and profeſſed that lyfe, yet was he in mynde, and maners ſo rude, and owtrageouſe, that he woulde not ſpare eyther womens weaknes, or childrens innocencie, but

put all to deathe withe greauous, and bytter torments, according to his beſtly cruelty and vnmercyfull tyrannie. Waſting a longe time, and raging oure all the prouinces, purpoſing moreouer with himſelfe to exterminate out of the borders of Britannie the whole nation of Engliſhmen, and to extinguiſh the verie name of them. Neither did he ought eſteme or anie thing reuerence, and honor the Chriſtian religion which the Engliſh men had. So that vnto this daye the Britons maner, and cuſtome is, to ſet light by the faithe, and religion of Engliſh mē. Neither will they in anie one pointe more communicate with them, then they wold with heathens, and painims. Kinge Edwynes head was brought vnto Yorke. And afterward carryed into S. Peters churche, (which churche he himſelfe had begon to buylde, but his ſucceſſour king Oſwald finiſhed hit, as we haue before declared.) And there layed in S. Gregories chappell. By whoſe diſciples, and of whoſe preachers he had in his lyfe time receiued, and lerned the word of true lyfe. Thus was the ſtate of Northumberlande muche troubled with this greate ſlaughter, and cruell perſecution. Seing therfore there was none other remedie, nor anie ſaftie could be founde, but only by flight, biſhop Pauline accompaning the good Quene Edelburge, with whome not longe before he came into that cuntrie, tooke ſhipp, and returned againe to kent. And was there verie honorably receiued of *Honorius* the Archebiſhop, and of kinge *Edulbald*. His guide, and gouerner in iorning vnto kent was *Baſſus* one of the ſtrongeſt of kinge Edwynes chiefe garde. This biſhop brought awaye with him from the cuntries of Northūberlande Eanfride king Edwynes daughter, and Wulcfrea his ſonne. Iffy alſo Offrides ſonne, and nephue to king Edwyne. Which ij. yonge princely childrē this tender mother for feare of kinge Edbald, and Oſwald ſent into Fraūce, to be brought vp in king Dagoberts courte. Wher they both died in their infancie. And were buried in the high church

with

with such honour, as is mete for kinges sõnes, and innocẽt babes of Iesus Christe. He brought moreouer away with him much pretious plate of king Edwynes: amongest which was a greate goldẽ crosse and a goldẽ chalice cõsecrated for the ministerie of the aultar, which are yet both reserued, and to be seẽ at this day in the Cathedral church of Caunterbury. Now was the see of Rotchester vacãt at this time. For Romanus bishop therof, sent frõ the Archebishop Iustus legat to Pope Honorius, was drowned in the tẽpest, going to Italie. Thẽ bishop Pauline at the offer of bishop Honorius, and at king Edubaldes requeste toke that charge on him, and kept Rotchester dioces, vntill, at his full and rype age, he quietly departed this transitorie lyfe, and was receiued into the blesse of heauen, with the godly fruite, and reward of his labours, and trauailes, that he suffred here on earthe for Christe his truthe, and Gospell. Who at his decease lefte in his churche of Rotchester his palle, which he had receifrom the Pope of Rome. And in his Archebishoprike of Yorke he lefte Iames his deacon a good and godly mã. Who liuing long after in that churche by preching and baptising toke manie prayes out of the diuels teathe, and wonne manie soules vnto Christe. Of whose name the village hath a name at this daye, in which he for the most part abode, and dwelled nere vnto Cataracte. Who bycause he was conninge in songe, and musycke, and also in the office and seruice of the quyre, when that contrie was more quiet, and the companie of faithfull began a litle and litle to encrease againe, set vp a schole emongest them, and professed to be a master of church musyke, and singinge, according to the fashion, and maner of the Romãs, and the Diocesans of Cãterbury. Which thinge whẽ he had so don a longe time, with greate profyt, at the lenght (that I may vse the worde of scripture) being a man well strooken in age, full of yeares, and hauing seen manie good dayes, he walked the wayes whiche his fathers went.

Crosse and chalice of good.

Churche musike first practised in the North.

THE THIRD BOOKE OF THE HISTORIE OF THE CHVRCH OF ENGLAND.

How the first ſucceſſours of kinge Edwin did both forſake the faith of their nacion and alſo loſt their kingdome. Moreouer how the moſt chriſten kinge Oſwald reſtored bothe.

The.1. Chapter.

KYnge Edwin beinge in battaile, the ſonne of Elfrike his vncle by his fathers ſyde, called Oſrich, who after that he had hearde Paulin preache, receaued the faith, ſucceeded him in the gouernance of the Deirans: of the whiche prouince he had the petigree of his parentage, and the firſte beginninge of his kingdome. But the realme of the Bernicians (for the nation of Northumberland had been deuided of olde time into theſe two countries) was ruled by Edelfrides ſonne, named Eanfride, who had of that prouince the beginning of his kinred and kingdome. For during all the time of Edwines raigne the ſonnes of kinge Edelfride, who (as we ſaied before) raigned before Edwin, were baniſhed with a greate numbre of noble young gentill men, and ſo liued amonge the Scottes, or Redſhankes: where they wer inſtructed accordinge to the Scottes doctrine, and had receiued the grace of baptiſme. Theſe younge princes after the death of their ennemie kinge Edwin retourninge in to their countrie, Oſrich the eldeſt of them toke the kingdome of the Deirans, and Eanfride the ſeconde ſonne the kingdome of the Bernicians: but alas as bothe had now receiued the yles of an earthly kingdome, ſo likewiſe bothe in geuing and abandoning them ſelfes to the diuell, loſt the diuine myſteries of the heauenly kingdome, wherein they were inſtructed, and yelded them ſelues againe to be defiled with the former olde filth

de filth of Idolatrie. This apoſtaſie remained not longe vnpuniſhed. For Kadwallader the king of Britons with wicked force, but with worthy vengeaunce ſlew them both the next ſommer enſuing, ſodeinly iſſuing out with all his hoſt. At what time he murdereth firſt Oſrich vnprepared and his whole armie pending themſelues miſerably with in the ſuburbes of their owne citie. Then afterward when by the ſpace of a whole yere hauing poſſeſſed the prouinces of the people of Northumberland, not as a king that were a conquerour, but as an outragious cruell tyranne deſtroying them, and with tragicall ſlaughter renting them in pieces: he put Eanfride alſo to death coming vnto him veryvnaduiſedly with twelue choſen ſouldiers minding to intreate vppon peace. That ſame yere continueth vntill this daye vnhappy and hatefull to all good men, as well for the Apoſtaſie of the Engliſh kinges forſaking the religion of Chriſte, as alſo for the king of Britanes furiouſe tyrannie. Wherefor the hiſtoriographers and writers of that time haue thought it beſt, that the memorie of thoſe Apoſtate kinges being vtterly forgotten, the ſelfe ſame yere ſhould be aſſigned to the raigne of the king that folowed next, which was Oſwald a man dearely beloued of God. Who after that his brother Eanfride was ſlaine, coming vnlooked for with a ſmall armie, but fenced with the faith of Chriſte, the Britons curſed capitaine and that victorius hoſte, whereof he made his auant that nothing coulde be able to withſtand it, was vanquiſhed and ſlaine in a certain place which in the Engliſh tonge is called *Deniſes Burna*, that is to ſay, the riuer of Deniſe.

Apoſtaſie from the faith puniſhed.

How by the ſigne of the Croſſe, which the ſame kinge ſet vp when he fought againſt the Barbarous Britons, he cõquered thẽ: and among diuers other miraculous cures a certaine yownge man was healed of a deſeaſe in his arme,

The. 2. Chap.

The

THe place is ſhewed vntill this daye, and is had in greate reuerence, where Oſwald when he ſhould come to this battayle did ſet vp a ſigne of the holy croſſe, amd beſeeched God humbly vppon his knees that with his heauenly helpe he would ſuccour his ſeruauntes being in ſo great a diſtreſſe. The report alſo is, that (the croſſe being made with quicke ſpede, and the hole prepared wherein it ſhould be ſette) the kinge being feruent in faithe did take it in haſt, and did put it in the hole, and held it with both his handes, when it was ſett vp, vntill it was faſtened to the earth with duſte which the ſouldiars heaped about it. Nowe when this was done he cried out a loude to his whole armie: Let vs all kneele apon our knees, and let vs all togethe pray erneſtly the almighty, liuing, and true God, mercifully to defend vs from the proude and cruell ennemy: for he knoweth, that we enterpriſe warres in a ryghtfull quarell for the ſaulfegard of our ſubiectes. All did as he commaunded them. And thus in the dawning of the day they marched forth, encountred with their enemie, and (according to the merite of their faith) atchieued and wonne the victorie. In the place of which prayer manifold miraculous cures are knowen to be done, queſtionleſſe in token and remembraunce of the kinges faith. For euen vntill this preſent day many men do cuſtomablye cut chyppes out of the veraye tree of that holy croſſe which caſting into waters and geuing thereoff to ſick men and beaſtes to drinke, or ſprinckling them therwith, many forthwith are reſtored to their helth. That place is in the Engliſhe tongue named heauen feld and was ſo called long before, not without a ſure and a certaine fore ſight of thinges to come, as ſignifieng vndoubtedly, that in the ſame place a heauenly memoriall was to be ſet vp, a heauenly victorie ſhould be gotte, heauenly miracles ſhould be wrought and remembred euen vnto our dayes.

A croſſe erected by king Oſwald.

This


Kinge Oswald.

This place is nere to that wal which ſtãdeth toward the north-eaſt, wherwith the Romaines did ones in time paſt cõpaſſe all whole Britaine frõ ſea vnto ſea to kepe of the inuaſions of forenners as we haue declared before. In theſelf ſame place the religious mẽ of *Hagſtalden* church (which is not far frõ thẽce) haue now of long time been accuſtomed to come euery yere, the eue and the day that the ſame king Oſwald was afterward ſlaine to kepe Diriges there for his ſoule, and in the morning after pſalmes being ſaied ſolemnely to offer for him the ſacrifice of holy oblation, This good cuſtome longe continuing the place was made more holy, and is now much honoured of al men by the reaſon of the church that was lately builded and dedicated in the ſame place. And not without a cauſe, conſidering that no ſigne of the Chriſten faith, no church, no aultar was ſett vpp in all the whole countrey of the Bernicians, before that this vertuous warrier, moued wyth harty deuotion of vnfained fayth dyd ſett vpp this baner of the holy Croſſe, when he ſhould fight agaynſt his cruell ennemie. It ſhall not be beſide owr purpoſe to recounte of many which were done, yet one miracle more mightely wrought at this holy Croſſe. One of the religiouſe men of the foreſaide church of *Hagſtalden*, called *Bothelme*, who lyueth yet at this daye, a few yeres paſt, when by chaunce in the night he went vnwares on the yſe ſodaynely falling downe brake his arme, and began to be ſo vexed with greauous anguiſhe thereof, that for vehemency of payne he was not able to bryng his arme to his mouth. This man hearing that one of the brethren had appointed to go vp to the place of the ſame holy croſſe, prayed him that at his returne he would bring him a piece of that bleſſed wood, ſaying that he beleeued that by Gods grace he might haue his helth thereby. He dyd ſo as he was deſired: and when he was come home agayne about euening, the brethren being ſett at the table to eate, he gaue the deſeaſed party ſome of the old moſſe, where-

Diriges ouer night and Maſſe in the morning for the dead,

wherewyth the ouermoſte part of the wodde was couered. Who ſitting alſo then at table, and hauing at hand no better place to laie vp the gift wherewith he was preſented, put it in to his boſome. After going to bed, and forgetting to laye it a ſide he lett it lye all night in his boſome. At midnight he waked and feling a colde thing lying nere to his ſide, ſturring him ſelfe to finde what that ſhould be, ſodenly he findeth his arme and hand hole and ſounde, as if he had neuer had the deſeaſe.

Howe the ſame kinge at his owne requeſt receiued Aidan of the Scottiſhe nacion, and gaue him a byſhops ſee in the yle of Lindiſſarne Now called Holy Ilond.

The. 3. Chap.

SHortly after that the ſame Oſwald was come to the Crowne he being deſirous, that all the people, which he began to rule, ſhould be inſtructed in the grace of Chriſtē faith, wherof now he had very great prouſes in vanquiſhing his forein ennemies, he ſente to the Peeres of Scotland, among whome he lyuing in baniſhment, and the ſouldiours whiche wer with him wer Chriſtened, making a requeſt vnto thē that thei wold ſend him a prelate, by whoſe doctrine and miniſterie the realme of Englād which he ruled might both learne the giftes, and alſo receiue the ſacramēts of our Lordes faith. Neither was this godly requeſt denied him. For biſhop Aidan was directed ſtraight vnto him, a mā of maruailous mekeneſſe, godlineſſe, and modeſtie: and one that had a zele in Gods quarrell, although not in euery point according to knouledg. For he was wont to kepe Eaſter ſunday from the fourtenth day after the chaūge of the mone, vntil the twētith: according to the cuſtome of his country, wherof we haue diuers times made mencio. For the north part of Scotlād, and al the Redſhanks did in that maner euen at the ſame time ſolemniſe Eaſter ſunday, thinking that in this keeping of Eaſter they folowed the aduertiſement writen by the holy praiſe worthy father *Anatholius*

which how well it was done of them, the skilfull in Christen religion are not ignorant. Truly the Scottes, which dwelt in the southe coastes of the yle of Ireland, had long a gone learned to keepe the fest of Easter by the Canonicall approued custome, being aduised thereto by the Pope sitting in the see Apostolike. To this bishop Aidan king Oswald appointed holye Ilond for his see and bishoprick, according as he had him selfe desyred. This place with flowing and ebbing is twyse euery daye like an yle enuyroned with the surges of the sea, twyse made to stand as maine lande, the bankes being voided againe of the sea waues. By the vertuous aduise of this good bishop, the kinge glad and ready to follow the same, muche enlarged the Church of Christe throughe his dominions. And in this most godly endeuour bothe of the Prince and of the bishop this was a gracious and pleasaunt sight, that whereas the bishop was vnskillfull of the English tonge, and the kinge by reason of his longe banishement in Scotland, vnderstode and spake the scottish very well, when the bishop preached the faith of Christ, the king was interpreter of the heauenly worde to his dukes and subiectes. Hereupon for the space of a longe time people flocked out of Scotland into Britaine, and such as were called to the high degree of priesthod, began with great and feruent deuotion to preache the worde of faith to those prouinces of England, which king Oswalde gouerned, baptising all such as beleued. Therefore churches wer builded in places conuenient: the people reioycing assembled together to heare the woord of God, possessions and territories wer geuen by the kinges bountifulnesse for the foundation of religiouse houses: the litle children of England and elder folkes wer by the Scottes their instructours trained and traded vp in obseruation of regular discipline. For they wer for the most parte mõkes all such as came to preache. Aidan the bishop him selfe was a monke, of the

Holy Ilond.

A rare zele to the preaching of Gods word in a wordly prince.

yle

yle which is called Hydestinate. The house of his religion was no small time the head house of all the monasteries almost of the northren Scottes and of abbyes of all the Redshankes and had the soueraintie in ruling of their people. Which yle in very deede belongeth to the right of Britaine, being seuered from it with a narow sea: but by the free gifte of the Redshankes who inhabited those partes of Britanie, it was now lately bestowed vpon the Scottishe monkes in consideration of their vertuous sermons and painefull preaching, whereby they receiued the faith of Christ.

When the nacion of the Pictes (otherwise Redshankes) receaued the Christen faith.

The. 4. Chapter.

FOr in the fiue hundreth three score and fifte yere of our Lordes incarnation (at which time Iustine the younger succeding Iustinian had receiued the gouernaunce of the Romayne empire, a priest and abbot notable by his habit and religious life called *Columban* cam from Ireland into Britany to preache the woord of God to the Redshankes that dwelt in the North, that is to say to those that by high and hideous ridges of hylles wer disseuered from such Redshankes as dwelt in the south quarters. For the southerne Redshankes, who had there dwelling places in the same mountaines, did long before (as they say) receiue the true faith and abandonned idolatry, at what time the woord was preached vnto them by the right reuerend bishop and blessed man, *Ninia* a Briton borne. Who was at Rome perfitly taught the faith, and misteries of the truthe. Whose see the Englishe nacion hath enen now notable for the name and church of Saint Martin the bishop, where he also doth rest together with many holy men. Which place appertaining to the Bernicians An. 563.

prouince is commonly called *Ad candidam casam*, at the white cottage, for somuch as ther he made a church of stone after an other facion, then the Britons wer wont to builde. *Columban* came to Britanie when the most puissaunt king *Bride Meilocheus* sonne raigned ouer the Redshanks, in the ninth yere of his raigne, and did by his learning and example of life conuert that nacion to the faith of Christ. In consideration whereof the aforsayde yle was geuen him in possessiō, to make a monasterie. For the yle is not greate, but as though it wer of fiue families by estimatiō. His successours kepe it vntil this day, wher also he lieth buried dying at the age of lxxvij. yeres, about xxxij. yeres after that he cam into Britain to preach. But befor that he trauailed to Britaine, he made a famous monasterie in Irelād whiche for the great store of okes is in the Scottish tong called *Dearmach*, that is to say, a fild of okes: of both the which monasteries very many mo religious houses were afterward erected by his scholars both in Britaine, and also in Ireland. Of all the which the same abbey that is in the yle where in his bodye lieth buried, is the head house. This yle is alwayes wont to haue an Abbat that is a priest, to be the ruler: to whō both the wholle countrey and also the bishops them selfes ought after a straūge and vncustomed order to be subiect, according to the example of the first teacher, who was no bishop, but a priest and a monke. The report is, that some things ar written by his scholars cōcerning his lyfe and sayings: but yet what maner of man so euer he was, we know this of him for a surety, that he left successours, men that excelled in great continence, in passing charite, and vertuous trade of religious lyfe. In obseruing the high feast of Easter they trusted to vncertaine compasses, and no maruaile consydering that no man sent vnto them, the decrees made in generall counsayles for the keping thereof. Yet they diligently obserued all such workes of deuotion and chast conuersation as they could learne in the prophets, in

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the ghoſpels, and the Apoſtles writings. This keping of Eaſter continued no ſmall time with them, that is to witt, vntill the ſeuen hundreth and ſixteneth yere of our Lordes incarnation, by the ſpace of an hundreth and fiftie yeres after, they receiued the faith. But when the right reuerend and holy father and prieſt Egbert came to them from England, liuing in Chriſtes quarell in exile in Ireland, being a man very well learned in the holy ſcripture and ſingular for the perfett lyfe, which he had lead many yeres together, they were reformed by him, and brought to kepe Eaſter on the true right and laufull day. Neuertheleſſe they did not alway before that time ſolemniſe and keepe the feaſt of Eaſter vppon the fourtenth daye after the chaunge of the moone according to the Iewes cuſtome (as ſome men ſuppoſed) but on the ſame day, though in an other weke then it was conuenient. For they knewe (as Chriſten men do) that the reſurrection of our Lorde, whiche was on the firſte daye of the weke ought allwayes to be celebrated on the firſt daye of the weke alſo: but as ignoraunt and highvplandyſh men they had not learned when the ſame firſt daye of the weke whiche nowe is named Sounday ſhoulde come. Yet for as muche as they continued in perfecte charitye, they deſerued to attaine the perfitte knowledg of this thing, according as the Apoſtle promiſeth ſaying: *And yff ye be off an other mynde, God will reueile that alſo vnto yowe.* Philip. 2. But hereof we ſhall treate more at large hereafter in a place conuenient.

Of the lyfe of Aidan the biſhop. The 5. Chap.

FROM this yle therefore and from this couent of monkes founded by holy Columban, Aidan was ſent and conſecrated biſhop to inſtructe Englande in the fayth of CHRISTE, at what tyme Segenius abbot and prieſt

The exãple of a true preacher, and avertuous Bishop.

was head of the same monasterie. Wherein among other lessons of liuing he left the Clerkes a most holsome example of abstinence, and continence. This thing did chiefely commend his doctrine to all men, that the learning whiche he taught was correspondent to the life that he lead. And why? He was not desyrous after wordly goods, he was not enamoured with present Vanitees. His ioye and comforte was foorthwyth to distribute to the poore that mette him all that was geuen him of kinges or other wealthy men of the worlde. He vsed to trauayle continually bothe in the citye and in the countrey, neuer on horse backe, but allwayes on foote, except peraduenture greate neede had forced him to ryde. And in his trauaile what dyd he? Forsoothe whome so euer he mette, riche or poore, incontinent abyding for a time with them, either he allured them to receiue the faythe if they were out of the faythe, or strengthened them in the faythe, if they were in it, exhorting them eftsoones no lesse in workes then wordes to almesse geuing and other good deedes. And his religious lyfe so farre passed the slackenes and key colde deuotion of oure time, that all they whiche went with him, were they professed into religion, or were they laye brethern, gaue them selfes continually to contemplation, that is to saye, bestowed all their tyme either in reading scripture, or in learning the psalter. This was the dayly exercise of him and his brethren to what place so euer they came. And if by chaunce it had happenned (whiche yet happened seldome) that he were bidden to the kinges banket, he went in accompained with one or two clerkes, and taking a shorte repast, he made spedely hast to read with his brethren, or els wēt other where forth to pray. Euery deuout mā and womā being at that time taught by his ensamples tooke vp a custome al the whole yere through, saue betwene Easter and whitsontyde apon wensday and friday to continew in fasting vntill

Sine adiõsi sine Laici.

VVensday and fridayes fast.

three

three of the clocke in the after none. If rych men had done any thing amyſſe, he neuer for hope of honour, or feare of diſpleaſure ſpared to tel them of it, but with ſharpe rebuking amended them. If any geſſe or ſtraunger had come vnto him, were he neuer ſo worſhipful, he neuer gaue mony but only made them good chere. As for ſuche gyftes as in monye were liberally geuen him by ryche men, he dyd eyther (as we haue ſayed) geue them in a dole for the reliefe of the poore, or els he layedit out for the raunſomyng of thoſe that had been wrongfully ſolde: finally many of ſuch, as by mony he had redemed, he made after his ſcholers, bringing them vpp in learning and vertue and exalting them to the highe dignite of prieſthod. The report is that (when kynge Oſwald deſired firſt to haue a Prelate out of Scotland, who might preach the fayth to him and his people) an other man of a more auſtere ſtomacke was firſt ſent: Who when after a lyttell while preaching to the Engliſhe nacion, he did nothing preuaile ne yet was wyllingly heard of the people, he returned into his country, and in the aſſemble of the elders, he made relacion, how that in teaching he could do the people no good to the which he was ſent, for as much as they were folkes that might not be reclaymed, of a hard capacite, and fierce nature. Then the elders (as they ſay) began in counſaile to treate at lõge what were beſt to de done, being no leſſe deſyrous that the people ſhould attayne the ſaluation whiche they ſought for, then ſory, that the preacher whom they ſent, was not receiued. When Aidan (for he alſo was preſent at the coũſaile) replyed againſt the prieſt of whom I ſpake, ſaying. Me thinketh brother, that you haue ben more rigorous, then reaſon would with that vnlerned audience, and that you haue not according to the Apoſtles inſtruction, firſt geuen them milke of milde doctrine, vntell being by litle and litle nouriſhed and weaned with the worde of God, they were able to vnderſtand the more perfect miſteries, and fulfill the

greater commaundementes of God. This being ſaied, al that were at the aſſemble, looking vpon Aidan debated diligently his ſaying, and concluded that he aboue the reſt was worthy of that charge and biſhopricke, and that he ſhoulde be ſent to inſtruct thoſe vnlerned paynims. For he was tried to be chiefely garniſhed with the grace of diſcretion, the mother of all vertues. Thus making him biſhop they ſent him forthe to preach. Who when he had taken his time, euen as before he was knowen to be endued withe diſcretion, ſo did he afterward ſhewe him ſelfe to be beautified with all other vertues.

Of kinge Oſwaldes wonderfull religion and paſsing piete. The. 6. Chap.

KInge Oſwald and that parte of the Engliſhe nation of whome he was the Soueraine gouuernour, beinge from thence fo rthe inſtructed by this right Reuerend prelats doctrine, did not only learne to hope for the heauenly kingdome vnknowen to his graundfathers, but alſo cõquered (more then any of his auncetours did) earthly kingdomes by the power of the ſame one almighty God, who made heauen and earth. Brefely all the nations and prouinces of Britanny, which ſpake foure diuers languages, that is to ſaie, the Britons, the Redſhankes, the Scottes, the Engliſh, became ſubiect vnto him. And yet being aduaunced to ſo royall maieſty, he was euer notwithſtanding (which is maruailous to be reported) lowly to all, gracious to the poore, and bountifull to all pilgrimes and ſtraungers. The report is that at a certain time, when on the holy day of Eaſter the kinge and the foreſaied biſhop were ſitt downe to diner, and a ſiluer diſh repleniſhed with princely deintees was ſett on the table before them, being now ready to ſaie grace, ſodenly entered in his ſeruaunt, to whom was committed the charge to receiue the needy, and tolde the king, that a very great numbre of poore people flockinge from all places did ſitt in the Courte, looking for ſome

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almes from the kinge. Who by and by gaue commaundement that the delicates whiche were ſett before his owne perſon, ſhould be beſtowed on the poore, and the diſhe of ſiluer broken, and by peecemeale parted amonge them. At the ſight whereof the biſhop who ſate by the kinge, being delited withe ſuch a worke of mercy, toke him by the right hand and ſaied: I praie God this hande be neuer conſumed. Which thinge came euen ſo to paſſe, as in his bleſsing he deſired. For where as after that he being ſlaine in battail, his handes with his arme were cut of from the reſidew of his body, ſo it is that his handes to this time continue vncorrupted: and are reſerued in a ſiluer ſhrine in S. Peters church, wher with worthy honour, they are worſhipped of all men in the kinges cyte, whiche hathe his name of a lady ſometime Quene, called *Bebba*. By this kinges trauail the prouinces of the Deirans, and the Bernicians, which did ſo deadly hate one the other, were reconciled and ioyned together, in one allegeaunce and amitie, like as they were one people. This kinge Oſwald was kinge Edwines nephew by his ſiſter Achas ſide. And it was mete, that ſo noble a predeceſſour ſhuld haue ſo worthy an heyre as wel of his religion, as of his realme, and that of his owne kinred.

That Cite is now called Bãbrough

How the cuntry of weſt Saxons receiued the worde of God by Berinus preaching, and Agilbertus and Eleutherius his ſucceſſour. The .7. Chapter.

THe weſt Saxons (who of old time were called *Geniſſe*) receiued the faith of Chriſt in the raign of *Cynigilſus*, Berinus the biſhop preaching to them the worde: who came into Britanie by Pope Honorius appointment, promiſing in his preſence that he wold ſowe the ſeedes of the holy faith in the hart of the vttermoſt coaſtes of England, whether no teacher had of any time gone before him. In conſideration wherof at the commaundement of the ſame Pope *Aſterius* the biſhop of Geane did conſecrat him biſhop. But at his arri-

The weſt countre of Englãd as the dioceſes of Saliſbury of Exceter, of Bathe and VVelles, and of Hãpſher.

uall into Britany, and first entering into *Geuisse*, finding that al the inhabitants there were very paynims, he thought it more expedient, to preach the word of God among them, rather then in trauailing further to serche for such as he shuld preach vnto. And thus at his preaching of the gospell in the forsaid prouince, when the king him selfe being newly taught the faith was Christened with his nation, it happened at that tyme, that Oswald the most holy and very victorious king of Northumberland was present. Who coming then to take his daughter to wife, toke him first out of the holy font for his godson, not without the meruailous and swete prouisiō of almighty God. After this solemnitie both the kinges gaue the same bishop the citie of *Dorcinca* for his bishoprike, where after that he had builded and dedicated churches, and by his paines brought much people to our Lord, he went to God, and was buried in the same citie. Many yeares after when *Hedde* was bishop he was translated from thens to the citee of *Venta* and laid in the churche of the blessed Apostles S. Peter and Paule. After the death of this kinge his sonne *Senwalch* succeded him in his kingdome: who refused to receiue the faith and sacramentes of the kingdome of heauen, and shortly after lost the greate rule of his wordly kingdome also. For taking an other wife, and casting of the sister of Penda kinge of the Marshes his true wedded wif, he was by Penda assauted with battaile, deposed from his kingdome, and constrained to flye to the king of the east English men, who was called *Anna*, with whom liuing in banishment by the space of three yeres he learned the faith. For this kinge with whom he lyued in banishment, was a vertuous man and blessed of God with plentifull and holy issue, as we shall declare hereafter. But when Senwalch was restored to his kingdome, there came out of Irelande into his prouince a certaine prelate named *Agilbertus*, a frenche man borne, yet hauing made long abode in Ireland because

The first Christening in the west countre.

Dorchester in Barkeshere.

VVinchester.

Apostasie from the faith punished.

cause he read there the scriptures. This bishop of his owne accorde came to serue the prince and to preach him the word of life. Such was his lerning and industry, that the king entreated him to remaine with him, enduing him with a bishoprik in his dominions which at the princes request he accepted, and ruled the same people many yeres with priestly authoritie. At the lenght the king, who could only speake the Saxon tonge, being wery of that foren language that *Agilbertus* vsed, did priuely bring into the prouince an other bishop of his owne language, named *VVini*, the which also was made bishop in fraunce. And diuiding the prouince into two dioceses, gaue him a bishops see in the citie of *Venta*, which the Saxons cal *Vintancester*. Wherfor *Agilbertus* being highly displeased, because the king did this without his counsayle, returned againe into fraunce, and after that he was aduanced to the bishoprike of the cite of Parris, there he died an old man, and very aged. But not many yeres after his departure out of Britany Wini also was by the same king deposed from his bishoprike, frō whēce he departed to the king of the Marshes called Vulfhere, and of him he bought with mony the see of the cite of Londō and cōtinued there bishop to the end of his lif. Wherby the prouince of the west Saxōs lacked no small time a bishop. At which time the forsaid king of the west Saxons being very often disquieted in his mind for the great losse and spoile which in his kingdome he susteined by his enemies, called at last to his minde how he had wickedly expelled him out of his realme, by whom he had receiued the faith of Christ, vnderstanding withall that by want and lacke of a bisshop he wanted also the helpe and grace of almighty God. Therfore he sent embassadours into fraunce to *Agilbert* beseeching him that he wold returne and resume againe his bishoprike, offering with all to make satisfaction for that which was past. But Agilbert excusing him selfe, alleaged that he could in no wise repaire thither, because he was bound to abyde at his

VVinchester.

biſhoprike, whiche he had in his owne countrey and dioceſſe: Neuertheleſſe to thēd he mought ſomwhat helpe him who did moſt earneſtly deſyre him, he ſent thither in his ſtede a certaine prieſt *Eleutherius* by name his own nephew, who ſhould be made a biſhop for him, if it were his pleſure, affirming that he deemed him to be well worthy of his biſhoprike. This *Eleutherius* was honourably receiued of the people and the kinge, who entreated alſo *Theodore* then Archebiſhop of Caunterbury that *Eleutherius* ſhould be conſecrated their biſhop. In whiche function he liued and laboured many yeares, beinge the only biſhoppe of that prouince, appointed ſo by a Synodall decree.

How Earconbert king of kent gaue commaundement to deſtroye ydolls, and of his daughter Eeartongath, and alſo of his kynſe woman Edelburg virgins dedicated to God.

The. 8. Chap.

An. 640. IN the 640. yere of the incarnation of our Lord, *Eadbaldus* king of kent paſsing out of this life left the gouernance of the realme to his ſonne Earconbert. *Earconbert* did proſperouſly raigne xxiiij. yeres and certaine moneths. This was the firſt king of England, who of his princely authoritie commaunded that the idols, which were in all his whole realme ſhould be forſaken and deſtroyed: and moreouer that the faſt of fourty dayes, ſhould be kept. And that this his authoritie mought not lightly be contemned of any man, he appointed mete and conuenient puniſhments for the tranſgreſſours thereof. *Eartongath* this princes daughter, as a worthy childe of ſuch a father was a virgin of greate vertu. She ſerued god in a Monaſterie all dayes of her life that was builded in the countree of Fraunce by an honourable Abbeſſe, called *Fara* in a place named *Brige*. For in thoſe dayes, when many monaſteries were not yet builded in England many were wont for the loue of religious life to go to the religious houſes of Fra-

Idols firſt throwen downe in England.

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unce, ſending alſo their daughters to the ſame to be brought vp, and maried into heauenly bridegrome: eſpecially to the monaſterie of *Brige*, and in *Cale*, and alſo *Andilegum*. Among whom was *Sedrido* daughter to the wife of *Anna* king of the eaſt Engliſh (of which king *Anna* we haue made mention before) and *Edelburg*, the ſayd kinges naturall daughter, who being ſtraungers and alians, were yet both made abbeſſes of the ſame monaſterie in *Brige* by reaſon of their worthy vertues. This kinges elder daughter *Sexburg* wife to Earconbert king of kent had a daughter named *Eartongath* and of her we will now treate. The inhabitans of that place are wont euen at this day to tell of many vertuous dedes and miraculous ſignes, wrought by this holy virgin. We only will be contented to ſpeke ſomewhat ſhortly of her departure out of this worlde, and paſſage to a better lyfe. The time and houre of her calling to God being at hand, ſhe began to viſit in the monaſterie the celles of the ſicke: eſpecially of ſuch her ſiſters, as either for age, or for vertuous conuerſation were moſt notable. Vnto whoſe prayers lowly commending her ſelfe, ſignified vnto them the houre of her death approching, according as ſhe had learned by reuelation. The reuelation (as ſhe reported) was ſuch. She ſaid, ſhe had ſeen a company of men apparelled in white enter into the ſame monaſterye, of whom aſking what they ſought for, or what they would there, it was anſwered her that they were ſent thither, to thend they might take with them that golden coyne, which came from kent to that place. And on the ſame night, in the laſt part thereof, that is to ſaye when the ſonne began to riſe, ſhe paſſing ouer the darkeneſſe of this preſent world, went vp to the light that is aboue. Many of the brethren of the ſame monaſterie which were in other houſes, reported that they heard euen at the ſame moment, the melodie of angels ſinging together, and the noyſe as though it were of a very greate multitude coming into the monaſtery: where-

Virgins in Monaſteries.

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The like is writen of S. Anto ny beholdīg in cōpany of other the ſoule of Amos a religious eremite caried vp into heauen the Angels accōpayniīg with melody. *Hiſt. tripart. lib. 1. cap. 11.* S. Hierom alſo writeth the like of S. Antony in the life of Paule the Eremite.

uppon they by and by going foorth to knowe what maner a thing it were, ſaw that there was an exceading greate light, ſent downe from heauen which ledd and conducted that holy ſoule deliuered out of the pryſon of the fleſh to the euerlaſting ioyes of the heauenly countrye. Beſide all this they reported of other miracles, which were ſhewed by the hand of god that very night in the ſelfe ſame monaſtery. But we paſſing to other miracles doe leue theſe to the religious perſons of this monaſtery to report. The honorable body of Chriſtes virgin and ſpouſe, was buried in the church of S. Steuen, that firſt bleſſed martyr. And it was thought good three dayes after the buriall, that the ſtone wherwith the graue was couered, ſhould be layed aſyde, and reered vp higher in the ſame place. At the doing whereof ſo pleaſaunt a ſmell, and ſo ſwete a ſauour came from the bottom of the earth, that to all the brethern and ſiſters that ſtode by, there ſemed as though there were ſtorehouſes, and cellars of balme naturall opened. Yea furthermore *Edelburg* aunte by the mothers ſide to this *Eartongath* (of whom we haue treated) euen ſhe alſo in great chaſtitie of body preſerued the glory that god loueth, which reſteth in perpetuall virginitie: and how vertuous a virgin ſhe was, it was better knowen after her death. For when ſhe was Abbeſſe, ſhe began in her monaſtery to build a church in the honour of all the Apoſtles wherein ſhe willed her body to be buried. But the worke being wel nere half done ſhe died, and was buried in that very place of the church, (though yet not finiſhed) where ſhe deſyred. After whoſe death the Brethren more intending vpon other thinges, the whole building of this churche ceaſed for ſeuen yeres ſpace, which being expired, they determined vtterly to leaue of the buylding of it, for the exceſſiue labour and charges therof, yet they appointed to tranſlate into the church, (which was builded vp and dedicated) the bones of the Abbeſſe that were taken owt of that place, for which

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purpoſe opening the graue they founde her body ſo vncorrupted as it was free from the corruption of carnall concupiſence: and ſo when they had waſſhed it ons againe, and cladde it in other attire, they tranſlated it into the church of S. Steuen the martyr. The day of whoſe byrthe was there cuſtomably kept ſolemne in great glory the ſeuenthe daye of Iuly.

How that many miracles in doing of cures were wrought in the place where king Oſwald was ſlaine.

The. 9. Chapter.

OSwald the moſte Chriſtian kinge of Northumberlande reigned nine yeres, that yere alſo being reckened, whiche both by the deadly crueltee of the king of Britaine and alſo throughe the wicked Apoſtaſy of the two kinges of Englande is to be accurſed and not to be had in memory. For (as we haue declared before) it was agreed vpon by one accorde of all writers, that the name and memory of thoſe that forſoke Chriſt his fayth, ſhuld be vtterly raſed owt of the rolle of Chriſtian kinges, neither any yere of their raigne regeſtred. At the full end of theſe nine yeres *Oſwald* was ſlayne in the field in a cruell battaill by the ſame paynim people and paynim king of the Marſhes, by whom alſo his predeceſſour Edwyne was killed, in a place whiche in the Engliſh tong is called *Maſerfelth*, in the eight and thirtith yere of his age, on the firſt day of the moneth of Auguſt. How great the fayth of this king was in God, of how harty and feruent deuotion, it well appeared after his death by ſundry miracles, for to this daye cures of the deſeaſed both men and beaſtes are daily wrowght in that place, where he was ſlayne of the miſcreantes and hethen, fighting for his countrey. Hereof many caried awaie the very duſt, where his body fell downe on the earth, whiche caſting into water, they cured therby many infirmites. This was of ſo many and ſo ofte practiſed, that by carying the earth awaye, a hole was lefte ſo deepe, that a man mought ſtand vp-

Opera illorum sequũtur illos. Their workes dofolow them, Apoca. 14

right in it. And no maruayle at all, that ſicke perſons are healed in the place, where he dyed, who allwaies, duryng his lyfe beſtowed moſt of his time in almes geuing, in comforting the needy and helpyng the poore. And verely many and ſundry miracles are reported to be done by the duſt of the place where he dyed. But we ſhall be contented to reherſe only two which we haue heard of our auncitours and elders. Not long after the death of this prince it fortuned a man on horſebacke to iourney that waie, where the prince was ſlayne, whoſe horſe euen abowt that very place, began ſodenly to become tyred, to ſtand ſtyll, to hang downe his hed, to fome at the mouth, and at the length, after great and exceſsiue payne to fal down right: the man lighted of, and laying ſome ſtrawe vnder his horſe, taryed by to ſee whether the horſe would mend or els dye owtright. The poore beaſt being of long tyme troubled withe greauous paine, toumbling and turning it ſelfe nowe on the one ſide, nowe on the other, walowed at the length to that ſame place, where this kinge of worthy memorie was ſlayne. Incontinent the paine ceaſing, the horſe leaſt the inordinat motions of his body, turning it ſelfe as if it had ben wery on the other ſide, and foorth with as perfitly whole on bothe ſides aroſe vp and began to graſe: at the ſight wherof the owner of the horſe, as a man of a quick witt, vnderſtoode that ſome ſtraunge and ſingular holineſſe, was in that place where his horſe was vpon the ſoden ſo healed. Putting therfore a marke in the place, he leapt on horſeback, and rode to the ynne, whither he purpoſed to trauaile. Here he found a damſell neece to the good man of the houſe of a long time deſeaſed with a greuous palſey, whereof hearing his oſte and the whole houſe holde much complayning, he began to tell them of the place where his horſe was healed. What nede many wordes? They ſet her on a carte, and brought her to that place, laying her downe thereon. Wher hauing reſted and ſlept for a ſmall tyme, waking

Miracles at the place where kinge Oſwald was ſlaine

king ſhe found her ſelfe whole and perfectly cured of that palſey. She called for water, ſhe waſhed her face, ſhe dreſſed vp her heare, ſhe couered her head with a linnen clothe, and with them, who brought her on carte, ſhe retourned on foote.

How the duſt of that place preuailed againſt fyre.

The. 10. Chap.

AT that tyme a certayne other trauailer came out of Britaine, as the brute is making his iourney ner to that ſame place, wherin the forſaid battaile was fought. Vewing the place he eſpied one plat more greene and pleaſanter to the eye then was the reſidue of the field. Wherof he geſſed the cauſe ſhould be that in that place ſome one man holyer then the reſt of the armie had ben ſlayne. Therfore he toke awaie withe him ſome of the duſt of that earth, knitting it vp in a lynnen cloth, and demyng with him ſelue, as in dede it came after to paſſe, that the ſame duſt might be medicinable for ſicke perſons. This man ryding on his iourney came that euening to a certaine village, where taking vpp his inne, and finding the neighbours of the pariſh at feaſt with the oſte, being required ſate down alſo with thē at the banket hanging vpon on of the poſtes of the wal, the linnen cloth with the duſt, which he had brought. The feaſt and chere encreſing, cuppes walking apaſe, the geſtes with mirth ſo far forgott thē ſelues, that a great fier in the middes of the houſe being made, the ſparkles flying vp aloft, and euery man intending to mirth, the rouſe of the houſe being made but with ſlender twigges and thatched, was ſodenly ſett all on a light fyre. Wherat the geſtes being diſamaied rāne al out of dores, not able to ſaue the poore houſe being now all on fyer and ready to conſume. To come to the purpoſe, the whole houſe being conſumed with this fyre, that poſt alone wheron the duſt hanged, (incloſed in a cloth) continued, ſafe from the fyre, and therwith not hurt at al. At the ſight of this miracle al maruailed much and with diligent enquire and examination founde out that this duſt came from that place

where king Oſwaldes bloud was ſhed. After that the miracles were manifeſtly knowen and bruted abrode, much people began to reſort therto: where after much haunting, many obteined helth and cures of deſeaſes both for them ſelues, and for others.

How that a light ſent downe frō heauen ſtoode al a whole night vpon king Oſwalds reliques: and how that they which were poſſeſſed with euill ſpirites, were healed by the ſame relikes.

The. 11. Chapter.

OF all other miracles I ſuppoſe it muſt in no wiſe be left vnwritten, how heauenly a miracle was ſhewed when king Oſwalds bones were found out, and tranſlated to the church wherin they are now reſerued. This was done by the induſtry of the queene of the Marſhes, Offride by name, who was his brother Oſwines daughter which Oſwin after Oſwalds raigne came to the croune, as we ſhall declare in the proceſſe that foloweth. Ther is a famous monaſtery in the prouince *Lindiſſi* named *Beardanan*, which the ſame quene and her huſband Adilrede did greatly loue, honour, and reuerence, wherin ſhe deſyred to lay vp her vncles honorable bones. When the chariot was come, wherin the ſame bones were brought toward the euening, the men that were in the monaſtery, would not gladly receiue theſe bones, into the forſaid monaſtery: becauſe altho. gh they had knowen that he was a bleſſed man, notwithſtanding foraſmuch as he was a forrain borne, and toke vpon him to be their king, they hated him alſo after his death, like as they did of long time by his lyfe. Wherby it came to paſſe, that, that ſame night the relikes that were brought thither, did remaine ſtill without: yet was there a great pauilion ſtretched out ouer the chariot wherin the relikes were: but the ſhewing of heauenly miracle did manifeſtly declare, with how great reuerence thoſe bones ought to be receiued of all faith full people. For all that night long a pillour of light, reaching

Lincolneſhere.

from

from that chariot vnto he auen, ſtoode ſo, that it was plainly ſeen in al places almoſt of the ſame prouince of *Lindiſſe*. Wherfore when the morning was come, the brethern of that monaſtery, who on the day before had denied began now to deſyre earneſtly, that the ſame holy relikes, might be laied vp in their houſe. Theſe bones were after encloſed in a ſhrine, which they had prouided for that purpoſe. The ſhrine alſo was placed in the church with honour conuenient: And to thend that the holy mans princely perſonage might alwaie be remembred, they erected ouer his tũbe his ſtanderd, made of gold and purple: Alſo whereas the very water wherin they waſhed his bones, they poored out into a corner of the veſtrey, from that day forward it came to paſſe, that the earth it ſelfe, which receiued that holy waſhing, had alſo eſpeciall grace to driue awaie diuels from the bodies that were poſſeſſed. Furthermore in proceſſe of time, when the forſaide Quene abode in the ſame monaſtery there came to ſalute her a certaine honorable Abbeſſe, which liueth vntill this day: her name is *Edilhild* ſiſter to the bleſſed man *Edelwin* and *Aldewin*, the firſt of the which was a biſhop in the prouince *Lindiſſe*, the ſecond was the Abbot of a monaſtery, the which is called *Peartane* not far from the place where that Abbeſſe had her monaſtery. This abbeſſe cõmoning with the Quene, after they begã to fal in talke of Oſwalde, among other matters ſhe ſaied, that ſhe alſo had ſeene, on the very ſame night a light vpon his relikes. whiche in height reached vp to heauen. Wherunto the Quene added that many ſicke folckes were now healed with the very duſt of the pauiment, on the which the water of his waſſhing was poured out: Then the Abbeſſe deſyred to haue ſome deale, of the duſt geuen her, and as ſone as ſhe receiued it, ſhe knit it vp in a cloth, laied it vp in a litle caſket, and returned. Not longe after, when ſhe was in her owne monaſtery, a certaine ſtraunger came thither, who in the night was wonte diuers times ſodenly to be troubled

bled with a foule ſprite, and that moſt greuouſly. This geſte when he had ben liberally entertayned, after ſupper went to bedd, and ſodenly being poſſeſſed with the diuell, began to crye out, to gnaſh with his teeth, to ſome at the mouth, and to caſt fourth his body violently, flinging ſome partes one waye, and ſome an other. And when no man was able either to hold or to binde him, a ſeruant ranne, and knocking at the gate tolde the abbeſſe. Who forth with going forth with one of the nunnes, to the place where the brethern laye, ſhe called forth a prieſt, requiring him to go with her to the pacient. Wher when at their coming they ſawe many men preſent, labouring to kepe downe the partty vexed, and to ſtay his inordinat motions and yet preuailing nothing, the prieſt adiured hym, and did what he could for the appeaſing of the rage, that this piteous creature was in: but the prieſt himſelfe for ought he could doe auailed the party nothing. At laſt when it ſemed ther remained no health, or hope of amendement in the madde body, the Abbeſſe by and by, remembring the aforeſaid duſt commaunded forthwith a maide who ſerued her, to go and bring her a little coffer, wherein the duſt was reſerued: who going as ſhe was commaunded, as ſone as ſhe entred into the court of the houſe, (in the inward part wherof the mā that was poſſeſſed with the euill ſprit, was tormented) bringing the ſaide duſt, the perſon poſſeſſed ſodenly helde his peace, and layed downe his head, as though he were fallen a ſleape: ſetting euery part of his body as though he wolde reſt. Al they who ſtode about the patient, were whiſt, aud being attentiue kept ſylence, carefully looking wi at end the matter would haue. And behold, after a quarter of an houre, or there about, the man that was before diſquieted, aroſe vp all quiet, and with fetching a greate ſigth ſaid, euen now, I fele my ſelfe whole, and now I come to my witte againe. They which ſtode by demaunding how this had happened, he anſwered: Incontinent

Gregory B. of Niſſa, brother to S. Baſill reporteth of miracles wrought by the duſte lying vpon Martyrs tumbes. *In vita Theodori Martyris.*

nent as ſone as this virgin, with the little coffer whiche ſhe brought was come nigh to the court of this houſe, all the wicked ſprites that troubled me departed and appeared no more. Then did the Abbeſſe geue him a litle piece of that duſt. The prieſt prayed ouer him, and departed. He paſſed thus, the reſt of that night in moſt quiet reſt: neither did he ſuffer all the night after any trouble or vexation at all.

How a litle childe ſitting hard by Oſwaldes tombe, was healed of an ague.

The 12. Chap.

SHortly after this time there was a certaine little boye in the ſame monaſtery, who had a great while ben ſore ſicke of a feuer. Who on a day looking heauely for the courſe of his feuer, one of the brethern, coming to him, ſayd: wilt thou my ſon, that I ſhall teache the, how thou maiſt be deliuered of the griefe of this ſickeneſſe? Ryſe goe into the church, and when thou comeſt to Oſwalds ſepulture, ſit downe there, and abiding quietly cleaue vnto the tumbe, beware thou goe not from thence, nor ſtirre out of the place, vntill the fitt of feuer ſhall be paſt: then will I come and bringe the foorth from thens. The childe did as the religious man had counſarled him. And when he was ſitting hard by the holy mans tumbe, the ſicknes did in no wiſe preſume to attache him, but fled incontinently from him, as daring not kepe any courſe with him neither the next daye, nor the third daye, no yet any time afterward. That this was ſo done, the religious man, who came from thence reported to me, and ſaith furthermore, that at the tyme of his talke with me, that younge man, on whom when he was but a child this miracle of health was done, was yet alyue in the ſame monaſtery. And it is not to be wondered at, that the prayers of that king now reigning with God maye doe muche with him; Who hauing ſometime the gouernance of a temporall realme, accuſtomed him ſelfe to continuall and earneſt prayer for the euerlaſting kingdome. Finally men report,

Paulinus a lerned biſſhop of Nola in S. Auguſtins time reporteth ſundry miracles of health reſtored to ſick perſõs at the tũbe of S. Felix. Natali 6. the like writeth S. Baſill of the 40. Martyres. S. Ambroſe of the bodies of S. Gerualius and Protaſius. *li. 10. epiſt. ad ſororem: epiſt. 85. et ſerm. 19.* All lerned ſtories are full of ſuch examples.

Kinge Oſwald a greate praier. Holy men worke miracles by interceſſion.

port, that he had oftentimes continued in prayer from midnight mattins, vntill it were day, and by the reaſon of his common cuſtome of praying, or geuing god thankes, he was wont alwaies, wherſoeuer he did ſitt, to haue his handes vpright vppon his knees. Yea it is is ſaid alſo, that he ended his life, as he was ſaying his deuotions. For whiles he was compaſſed about with the artillary, and aſſayled of his ennemies, and ſawe that he ſhould be ſlaine immediatly, he made his prayer to god to ſaue thoſe ſouldiers ſoules, which were in his armye. Of the which occaſion came vp this prouerbe: *God haue mercy on their ſoules, quoth Oſwald, when he died him ſelfe.* His bones were conueyghed and buried in the monaſtery, whereof we ſpeake. And whereas the king who killed him commaunded that his head and his handes with his armes cut of from the body, ſhuld be hanged vp on poles, a yeare after, Oſwine, his ſucceſſour in the kingdom came with his armie, and toke them away, burying his head in the churcheyarde of *holy Iland* churche, and laying vpp his handes with his armes in the cytee of Bebba.

O rare example of a Chriſten Prince,

An olde uerbe.

Bãbrough

How a certaine man in Ireland being at the pointe of death, was by his relikes reſtored to life.

The. 13. Chap.

THe renowne of this famous man hath paſſed not only ouer all the borders of Britaine, but alſo ſpreading the beames of holeſome light farre beyonde the Occean ſea, came to the coaſtes of Germany and Ireland likewiſe. The right reuerent biſhop *Acca* was wonte to tell, that in his iourney to *Rome*, as he paſſed through *Friſelande*, and abode ſometime there in the houſe of *VVillibrorde*, that holy biſhop of *Friſelande* with his prelate *VVilfride* he heard him oftentymes reporte, what were done in that prouince by the meanes of the religious relikes of this moſt vertuous king. At what tyme alſo he being but yet a prieſt ledde a pilgrimes life in Ireland

for

for the loue he had to the euerlasting countrey, he reported that the bruite of this kings holines was then farr abrode sowen in that yle also. One miracle, whiche he rehersed among other, we haue thought good to write in this owr present historye. In a tyme of mortalytie (sayd this man) which by a greate death destroyed Britayne, and Ireland, a certayne scholer whose auncetours were scottes, was stroken with the same pestilence, a man skilfull certesse in the studye of learning, but one that vsed no diligence, and tooke no labour at all for the attayning of his owne euerlasting saluation. Who when he saw him selfe to be at deaths doore, trembled and was troubled in sprite, for death so nye approching, fearing, (as his lewde life deserued) to be throwen down into the doungeon of hell. And therwith he cryed to me being lodged not far of, and fetching depe and sorowfull sighes, in a trembling and lamentable voyce, made thus his mone vnto me. Yow see, (quoth he) that now by the increase of my bodely greefe, I draw to the poynt of deathe. And I know surely that by and by after the deathe of this my body, I shall be taken awaie to the euerlasting death of the soule, and that I must endure the torments of hell: for that trauayling in the reading of holy writt, and occupied alwaies in diuine studye, I became yet rather a slaue of sinne, then a keper of gods holy commaundements. But, if God of his mercifull goodnes, will graunt me any leysure to liue, I purpose to amēd my sinfull manners, and dispose from hence foorth my whole life, to the will and pleasure of almightye God. Yet I knowe that I haue not deserued either to haue or to hope for so much truce and respyte to liue: except peraduenture by the help of such, as haue faithfully serued God, he will of his tender mercy vouchsafe, to forgeue me so wretched and miserable a synner. For we haue heard it commonly reported, that there hath ben in your nacion a king of wonderfull holinesse called *Oswalde*, the excellencie of whose faith and vertue, yea after his deathe,

A lesson for vngodly studēts

was well knowen by working of many miracles. I beſech yow therfore, if yow haue any of his relikes left with yowe in your keping, bring it to me, becauſe it may ſo be, that God will haue mercy vpon me through his merits. To whome I made this anſwere: forſooth I haue of the tree, whereupon his head was ſticked, after that he was ſlayne of the paynims, and if thou wilt beleue aſſuredly, the mercifull goodnes of God by the merite of ſo worthye a perſon, may both graunt the longer tyme to leade this life, and alſo make the a meete man, to enter into the life euerlaſting. Who anſwering me incontinent, that he did perfectly beleue ſo, I called for water, and bleſsing it, I caſt in a chyppe of the forſayde oken tree, geuing of the water, the ſicke man to drinke. Foorthwith he began to amend, and recouering his health, lyued a long tyme after, and being tourned to God, in al hart and deede, did openly declare to all men, wher euer he came, the graciouſneſſe of our mercifull maker, and the glory of his faithful ſeruaunt.

The goodnes of God and our faithe worketh miracles by holy relikes.

How that Thamar when Pauline was deade ſucceded him in the biſhoprike of Rocheſter, and of the meruaylous humilitie of Oſuuius whom Oſwin killed cruelly.

The 14. Chapter.

THis bleſſed kinge being exalted to the kingdome of heauen his brother Oſwin a young man, about thirty yeres old toke on him in his ſteede the gouernaunce of the earthly kingdome, and ruled the realme withe greate diſquietneſſe and trouble, the ſpace of eight and twenty yeres. For firſt the paynim, and mighty king Penda had warre againſt him. Then the paynim people of the Marſhes, which ſlewe his brother made him battaile. Alſo his owne ſonne Alcfride did lykewiſe rebell and reſiſt him. Laſt of all Adilwalde his nephew, ſonne to Oſwald withſtoode him. In the ſecond yere of this Oſwins raigne, that is to witt in the .644. yere after the incarnation of owr Lord, the right reuerent father Pauline, ſomtime biſhope of yorke: but then gouerning the dioceſe of Roche-

An. 644.

ſter

ſter, went to God the twentieth day of October. He was by-ſhop .19. yeres and two monthes, and one and twentie dayes: and was buried in the chappell of the bleſſed Apoſtle S. Andrewe, which king Edilbert builded vp euen from the foundation in the ſame cytee of Rocheſter. In whoſe place the archebiſhop Honorius aduanced Thamar, a kentiſh man, a man comparable to any of his aunceſtours bothe in vertue of life, and excellencie of learning. Oſwin at the beginnyng of his reigne, had a partaker of his eſtate royall named Oſuuius, who deſcended of kinge Edwines bloud, that is to ſay, the ſonne of Oſrike, of whom we haue made mention before, a maruaylous deuoute and godly man, who ſeuen yeres together ruled the prouince of the *Deirans, in moſt plēty of things, and with the loue of al his ſubiects. But Oſwin who gouerned the other part of Northumberland, toward the north, to witt the prouince of the Bernicians, cold not long liue peaſibly with him: but rather forging and encreaſing cauſes of debate murdered him at lēgth moſt cruelly. For vpon theſe variaunces an armie beyng on bothe partes aſſembled, Oſuuius ſeyng hym ſelf to weake, to ioygne battayle withe Oſwin, thought it more expedient, to breake of warr at that time, and refrayne vntill better occaſion ſerued. Therfore he diſcharged the army, which he had gathered together cōmaunding euery man to returne home againe. The field where they met, is called *VVilfares downe*, and ſtandeth almoſt ten myle, from the village of Cataracton toward the weſt. Oſuuius conueighed him ſelfe out of the waye, with only one that was his moſt faithfull ſouldiour named *Condher* to one Hunwald an Earle, whom he toke for his very frend. But alas he was much deceaued: for being by the ſame Earle betrayed withe his forſaid ſouldiour vnto Oſwin by by his lieutenant *Edelwin* he ſlew him moſt cruelly and traiterouſly. This was done the xx. of Auguſt, in the ninthe yere of his reigne, in a place whiche he called *Ingethling*, wher, for

*Yorke ſhere.

Omniſque poteſtas impatiens conſortis erit. Lucanus lib. 1.

Praier for the dead.

the ſatiſfaction of this heynous acte, there was afterwarde a monaſtery buylded, in the which daily prayers ſhould be offered vp to God, for the redemption of bothe the kinges ſoules, as well the murderer, as the partye murthered.

The commendatiō of kinge Oſuuius.

King Oſuuius was of countenance beautifull, of ſtature high, in talke courtyous and gentle: in all pointes ciuill and amiable: no leſſe honourable and bounttfull to the noble, then free and liberall to perſons of lowe degree. Wherby it happened, that for his outward perſonage, inward hart, and princely port he had the loue of all men. Eſpecially the nobilitie of all countres frequented his court, and coueted to be receiued in his ſeruice. Amonge other his rare vertues, and princely qualites, his humilitie and paſſing lowlyneſſe excelled. Wherof we wil be contented to recite one moſt worthy example. He had geuen to biſhop *Aidan* a very faire and proper gelding: which

Biſhop Aidan ketoS. Martin' who gaue halfe his cloke to a naked poore man.

that vertuous biſhop, (though he vſed moſt to trauail on foote) might vſe to paſſe ouer waters and ditches, or when any other neceſſite conſtrained. It fortuned ſhortly after, a certain poore weake man met the biſhop, riding on his gelding, and craued an almes of him. The biſhop as he was a paſſing pitefull man, and a very father to needy perſons, lighted of, and gaue the poore man the gelding gorgeouſly trapped as he was. The king hearing after hereof, talked of it with the biſhop, as they were entring the palace to diner and ſaied. What meaned you my Lord to geue awaie to the begger that faire gelding, which we gaue you for your owne vſe? Haue we no other horſes of leſſe price, and other kinde of rewardes to beſtowe vpon the poore, but that you muſt geaue awaie that princely horſe, which we gaue you for your owne ryding? To whom the biſhop anſwered. Why talketh your grace thus?* Is that broode of the mare derer in your ſight, then that ſonne of God the poòre man? Which being ſaid they entred for to dyne. The biſhop toke his place appointed. But the knge coming then

*A charitable ſaying, but now more like to be mocked at, then to be folowed.

from

from hunting, would ſtand a while by the fyre to warme him. Where ſtanding and muſing with himſelfe vpon the wordes, which the biſhop had ſpoken vnto him, ſodenly put of his ſworde geuing it to his ſeruant, and came in greate haſt to the biſhop, falling downe at his feete, and beſeching him not to be diſpleaſed with him for the wordes he had ſpoken vnto him, ſaying he would neuer more ſpeake of it, nor meaſure any more hereafter what or how much he ſhould beſtow of his goods vpon the ſonnes of God, the poore. At which ſight the biſhop being much aſtonned, aroſe ſodenly and lifted vp the king telling him that he ſhould quickely be pleaſed, yf it would pleaſe him to ſitt downe, and caſt awaie al heauyneſſe. Afterward the kinge being at the biſhops requeſt mery, the biſhop contrary wiſe began to be heauy and ſory in ſuch ſorte, that the teares trickled downe by his chekes. Of whom when his chapleyne in his mother tonge, which the king and his court vnderſtoode not, had demanded why he wept: I know ſaid he, that the king ſhall not lyue long. For neuer before this time haue I ſeen an humble king. Wherby I perceiue, that he ſhall ſpedely be taken out of this life, for this people is not worthy to haue ſuch a prince and gouernour. Shortly after the biſhops dredful abodement was fullfilled with the kinges cruel death, as we haue before declared. Biſhop *Aidan* him ſelf alſo was taken awaie out of this world and receiued of God the euerlaſting rewardes of his labours euen on the twelfthe day after the kinge, whom he ſo much loued, was ſlaine, that is to wit, the 30. daye of Auguſt.

A rare and ſtrãge humilite of a kinge.

How that biſhop Aidan both tolde the ſhippemen of a ſtorme that was to come. and alſo gaue them holy oyle wherewith they did ceaſe it.

The. 15. Chapter.

HOW worthy a man this biſhop Aidan was, God the high and ſecret iudge of mens hartes, by ſundry miracles (the proper workes of his maieſty) declared to all

the world. Thre of the which it ſhall be ſufficient preſently to recite, for remembraunces ſake. A certaine prieſt called Vtta a man of great grauitye and truth, and one that for his qualites was much reuerenced and eſtemed of men of honour, at what time he was ſent into kent to fetch Eanflede kinge Edwines daughter, who after the death of her father had ben ſent thither, to be maried to king Oſwin, appointing ſo his iourney, that he minded to trauail thither by land, but to retourne with the yoũg lady by water, he wẽt to biſhop *Aidã*, beſeching him to make his humble prayers to god to proſper him and his, who were then taking their iourney. The biſhop bleſſing them and committing them to the goodnes of god, gaue them alſo hallowed oyle, ſaying: I know that when you ſhall haue ſhipping, a tempeſt and a contrary winde ſhall riſe vpon you ſodeinly. But remember that you caſt into the ſea, this oyle that I geue you, and anon the winde being laied, comfortable fayer weather ſhall enſue on the ſea, which ſhall ſend you home againe with as pleaſaunt a paſſage as you haue wiſhed. All theſe thinges were fulfilled in order, as the biſhop propheſied. Truly at the beginning of the tempeſt, when the waues and ſurges of the ſea did chiefely rage, the ſhipmen aſſayed to caſt ancar, but all in vaine. For the tempeſt encreaſed, the whaues multiplied ſo faſte, and water ſo filled the ſhippe, that nothing but preſent death was looked for. In this diſtreſſe the prieſt at the length remembring the biſhop wordes, toke the oyle pot, and did caſt of the oyle into the ſea, which being done (according as the vertuous biſhop had forſaide) the ſea calmed, the bright ſonne appeared, the ſhip paſſed on with a moſt proſperous viage. Thus the man of God by the ſprit of prophecy, forſhewed the tempeſt to come, and by the ſame holy Spirit, though bodely abſent appaiſed the ſame. No common reporter of vncertain rumours, but a very credible man, a prieſt of our church *Cynimund* by name ſhewed me the proceſſe of this miracle: who

The deuotiõ of our primitiue church.

ſaied

ſaied that he had hearde it of that ſame *Vita* the prieſt, in whome the miracle was wrought.

How the ſame man by prayer ceaſed the fyre that ennemies had put to the kinges citee.

The. 13. Chap.

AN other miracle worthy temembraunce, wrought by the ſame father, is reported of many, ſuch as were moſte likely to haue perfect knowledge of it. At what time Penda capitain of the Marſhes, inuaded the prouince of Northumberland (this Aidan being biſhop) and waſting and ſpoyling the whole countre, euen vnto Bebba the cite of the kinges owne abode, being not able neither by battaile neither by ſiege to winne it, minded to ſett it a fire, and had for that purpoſe, caried thither in certaine chaines and gables (cut of by mayne force in the ſuburbes of the cyte) a great quantitye of beames, rafters, poſtes and ſmall twigges, wherewith he had compaſſed that part of the cyte that adioyneth to the land, in a great heigth, and the winde now ſeruing at will, the fire was kindled and the cite began to conſume, this reuerent prelate *Aidan*, being then in holy Ilond, about two myles from the cite, whether oftentimes he vſed to departe to kepe his ſecret trade of deuotions and ſolitary contemplacions (as euen to this day the place is well knowen) beholding the flakes of fire, and great ſmoke ouer the cyte, lifting vp his eyes and handes to heauen, with teares (as it is reported) cryed out, and ſayed: Behold O Lorde how great miſcheif Penda worketh? Which wordes of that bleſſed man being pronounced, the windes being turned from the cyte, turned backe the light fyre againe, vppon them who had kindled it. In ſo much that ſome being hurte, all made afraied, they were fayne to leaue the aſſault of the cyte which they ſawe to be holpen by the hande of God.

Bãbrough

Theodoret in his *Philotheus* reporteth of a great army of the Perſiãs deſtroyed at Niſiba by the prayer only of Iames then a holy Biſhop of that cite. *In vita Iacobi Niſibenſis.*

How the poſt of the church, whereunto that holy biſhop leaning depar-

departed this life, could not be burned, when all the reſt of the church burned: and of his inward life.

The. 16. Chap.

THis vertuous biſhop *Aidanus* at what tyme he ſhoulde depart this worlde, hauing laboured in the office of a biſhop xvij. yeres, remained in a village of the kinges
Bãbrough not far from the cyte of Bebba: for hauing there a church and a chamber, he vſed oftentimes to ſtay and abyde there taking from thence his yourney rounde about the countre to preache the word of God, as he did in al other tounes ſubiect to the kinge, not reſting longe in any place as hauing no poſſeſſions of his owne, but his church only and a ſmall plotte of grounde lying there aboute. Being therfore ſicke, they pitched him a pauilion, faſtening it hard to the church wall, on the weſt ſyde thereof. In this pauilion leaning to a poſt ioyned to the out ſide of the church to fortefy it, he gaue vp the ghoſt in the xvij. yere of his biſhopricke, the laſt day of Auguſt. His body was from thence caryed to *holy Iland*, and in the church yarde of the monaſtery buried. But ſhortly after a greater church there being erected, and dedicated in the honour of the moſt bleſſed prince of the Apoſtles S. Peter, his bones were tranſpoſed thither, and layed at the right ſide of the aultar, with much honour as that vertuous biſhop deſerued. *Finanus* a holy man directed thither, from the Ilond and monaſtery of *Hij* in Scotland, ſucceded Aidan, and was biſhop a long tyme. It fortuned not long after that *Penda* king of the Marſhes or Vplandiſh engliſh men, inuading the coaſtes of Northumberland with a mighty armie, deſtroying with fire and ſworde all that he mette, burned alſo that village and the church wherein that holy man *Aidan* died. But behold al the reſt of the church burning, that only poſte whereunto this holy man leaned at the moment of his departure, could by no force of fyre be conſumed. The miracle being knowen and ſpread abrode, the church

was

was builded vp againe, in the ſelfe ſame place, and the poſt alſo to fortefy the wall as before. Which being done not long after by the ouerſight of the inhabitants, the village and churche alſo, chaunced to be ſett all on fyre, that poſte yet eſcaping the flame and fyre as before. And wheras the fyre paſſed through the holes of the poſt, whereby it was faſtened to the churche wall, yet the church burning the poſte could not be hurt. Whereupon a third churche being builded, that poſte was no more ſett withowt, to bolſter vpp the wall as before, but for remembraunce of the miracle it was had into the church, and layed as a threſhold for people to knele vpon, and make their deuoute prayers to almighty God. And it is well knowen that ſithen that tyme diuers haue in that place ben cured of deſeaſes, and with water, wherein chippes cut from that poſte haue ben dipped, many haue recouered health. This much haue I written of this holy man and of his workes not yet commending in him his wronge and euill accuſtomed obſeruation of Eaſter according to the coũte of the Iewes, but deteſting that in hym vtterly, as alſo I haue euidently declared in my booke *De temporibus*. But as it behoueth a true hiſtoriographer, I haue reported of him and of his doings, ſuche thinges as were cõmendable, and might profit the readers. As that he was a man of greate charity and quyet, of great contynency and humilitie, a conquerer of wrathe and couuetouſnes and one that was far from all pride and vaine glory. Againe I commend in him his great induſtry both in kẽping and in teaching the commaundements of God, his diligent reading, continuall watching, his prieſtly grauitye in rebuking the proude and haughty, and mild demeanour in comforting the weake, and refreſhing the nedy. And to be ſhort, I commend him as one that laboured all dayes of his life (as of his moſt nere acquaintance I vnderſtãd) to obſerue and fulfill all that was writen and commaunded in holy ſcriptures the Prophets and Apoſtles. Theſe thinges in

God whiche by the ſhadowe of Peter healed the ſicke worketh the like in the dead relikes of holy men. *Act. 5.*

that holy prelate I do much embrace and commend, as things vndoubtedly pleasing almighty God. But that he obserued not Easter in his due time, either as ignorant therof, or witting it well, yet being lead with the authoritye of his countre, not acknowleadging it, this I neither commend nor allowe. Yet in this very point this I allowe in him, that in his manner of obseruing Easter he beleued, reuerenced, and preached no other thing, then we doe, that is the redemption of mankynde by the pasion, resurrection and ascension of *Christ Iesus* the mediatour betwene God and man. And therfore he obserued his Easter not (as many falsely do suppose) altogether with the Iewes, that is the fourtenth day of the moone, what so euer day it fell vpon, but he kept it euer vpon a sonday reakoning from the fourtenth day of the moone to the twentith: and that for the faith vndoubtedly which he had in our lordes resurrectiō, beleuing it to be in the first fery after the sabooth day in hope of our resurrection to come, which the holy churche beleueth shall happen vpon the same first fery, that is vpon a Sonday, euen as owr lorde arose vpon a sonday, as the scripture testifieth.

Ioan. 20.

Of the life and death of the vertuous kinge Sigebert. The. 18. Chap.

ABout this tyme, after Carpwalde Redwaldes successor, Sigibert his brother a vertuous and deuonte man raigned ouer the East english natiō. This prince while he liued in Fraunce flying the emmyte of kinge Redwald, was there baptised. Wherevpon after his returne coming to the Crowne, and desyring to folow that godly order and trade which he had sene practised in Fraunce, set vp a schole tò bring vp children by the helpe and ayde of Byshopp *Felix* whom he toke owt of kent for that purpose, appoynting them masters and teachers after the maner of the kentish men. This kinge was so flamed with the loue of heauen, that leauing at the laste all af-

Norfolck Suffolck and Cambridg shere.

all affaires of his realme to the gouuernement of his cosen *Egrick*, who also before had part of his dominion with him, he entred to a monastery whiche he had made for him selfe, where being shoren in, he bestowed his tyme to the atchieuing of the eternall kingdome of heauen. Wherein hauing with much deuotion warfared a longe time to God, the vplandishe englishmen withe their olde Capitain *Penda* inuaded his dominions. His people after long resistaunce finding them selues to weake, besecched Sigibert for the encouraging of their souldiars, to come forth in to the field with thē. Which when of his owne accorde he woulde not agree vnto, they plucked him by force owt of the monastery, and brought him against his wil vnto the field, hoping that the souldyars in the presence of their olde valiaunt Capitain, would lesse think vpon flight, and running away. Notwithstanding the vertuous man remembring his profession, being sett in the middest of the army, caryed only a litle rodde in his hande. Thus of the cruel hethen he was killed, withe kinge Egrick, and the whole army discomfited. *Anna* sonne to Guido of the kinges bloude succeded in the kingdome, a man of great vertu, and the father of a blessed issue, as we shall hereafter in his place declare. This kinge also was afterward slayne of the selfe same *Penda* Capitain of the Marshes or vplandish enhlishmen then heathen and vnchristned.

King Sigibert becometh a monke.

How Furseus builded a monastery amonge the Eastenglish men, and of his visions and holynesse which also his flesh remaining after his death vncorrupted dothe witnesse,

The .19. Chapter.

IN the time that Sigibert gouuerned yet the east partes of England, a holy man called *Furseus* came thither out of Ireland, a man notable bothe for his sayings and doings, of great vertu, and much desiring to wander and trauail in Gods quarell, where so euer occasion serued. Coming therefore to the east coastes of England he was reuerently receiued of the

saied kinge, where pourſuing his godly deſire of preaching the worde of God, he bothe conuerted many infidels, and confirmed the faithefull in the faith and loue of Chriſt, by his painefull preaching and vertuous examples. Falling here in to ſicknes, he had from God a viſion by the miniſtery of Angels, wherin he was warned to go forth cherefully in his paine full preaching of the ghoſpell, and perſeuere in his accuſtomed watching and praying bicauſe his ende and death was certain, though the houre thereof were moſt vncertain, according to the ſaying of our Lorde. *VVatch therfore bicauſe ye knowe not the daye nor the houre.* With this viſion being much confirmed and encouraged, he haſtened with all ſpede to builde vp the monaſtery in the place kinge Sigibert had geuen him, and to inſtruct it with regular diſcipline. This monaſtery was pleaſaũtly ſituated for the woddes and ſea adioyning, being erected in the village of Cnobherburg, and enriched afterward by Anna kinge of that prouince and many other noble men, with ſundry faire houſes and other ornaments. This Furſeus came of the nobleſt race of the Scottiſh nation, nobler yet of minde, then of bloud. From the very time of his childehood, he gaue him ſelfe to reading of holy ſcripture, and monaſtical diſcipline. Eſpecially, as it becõmeth holy and perfit men, what ſoeuer he lerned to be acceptable to God, he was hoful and dili gent to execut and perfourme. Brefely, in proceſſe of time he builded him ſelfe a monaſtery, wherein he might with more leaſure and liberty attend to cõtemplation and ſpiritual deuotion. In the which monaſtery being ſtriken with ſickneſſe, he was taken out of his body, as the booke writen of his life doth ſufficiently teſtifie. In the which traunce continuing from euening vntil the next morning, he was brought to the ſight of the Angelicall company and to the hearing of their bleſſed praiſes and thankes geuings to God. Among other thinges which he heard them ſinge, he was wonte to tell of th e verſi-

S. Paule was comforted alſo by a viſion from God to be ſtedfaſt in preaching the worde Act. 23. Mat. 25.

cle

cle *Ibunt ſancti de virtute in virtutem*. Holy men ſhall procede from vertu to vertu. And againe. *Videbitur Deus deorum in Syon.* The God of Goddes ſhall be ſene in Syon. This holy man being reſtored againe to his body, was within three daies after taken out againe, at what time he ſawe not only greater ioyes of the bleſſed company of heauen, but alſo beſide great conflictes of the wicked ſprits, which very buſely went about to ſtoppe him of his iourney toward heauen with their often accuſations, auailing yet nought againſt him, the holy Angels warding him and defending him. Of all the which thinges who liſteth more at large to be inſtructed, as with what ſpiteful ſutteltries the wicked ſprits replied alwaies againſt him not only his doings and ſuperfluous wordes, but alſo his very thoughtes as if they had them writen in booke, alſo what gladd and heuy tydinges he lerned of the Angels, and other holy and iuſt men appearing then vnto him, let him reade the litle booke which is writen of his life, and he ſhal receaue thereof (I doubt not) much ſpirituall comfort and inſtruction. Amõg the whiche yet one thing there is that we haue thought good and profitable to many to expreſſe in this our hiſtory. At what time in his traunce he was caried vp to heauen warde, he was commaunded of the Angels who caried him to looke downe in to the worlde. Which when he did, he ſawe as if it were a darke and obſcure vally vnderneath him. Alſo in the ayre foure ſeuerall fyres, not farre diſtant one from the other Aſking therefore the Angells what fyres thoſe were, it was tolde him that thoſe were the fyers which ſhould burne and conſume the worlde. The firſt fyre they ſaied, was the fyre of lying, which we all incurre when we do not fulfill the promis which we made in baptim: that is, to renoũce the diuell and all his workes The ſecond fyre is of couetouſnes and deſire, when we preferre the riches of the worlde before the loue of heauenly matters. The third is of ſtrife and debate, when we ſticke not to of

Pſal. 83.

Note these iiij. ſpirituall fires whiche ſhall burne the wde.

fende the mindes of our euen Christiãs, euen in trifling and superfluous matters. The fourth is of wickednes and impiete, thinking it a light matter to iniury, beguile or vse violence toward our wekers and inferiours. These foure fyres encreasing by litle and litle so farr at the lenght extended, that ioyning altogether they grew to a great and houghly flame. Which approching nigh vnto him fearing he cried to the Angel, Lorde, beholde the fyre draweth to me. To whom the Angell saied, Feare not. That which thou hast not kindled, shall not burne the. For though this flame seme to the terrible, great, and hougy, yet it trieth euery one according to the desertes of his workes. For the worldly desyre that eche one hath shall burne (and purifie) in this fyre. And as a man burneth in his body by vnlaufull pleasure, so departed out of his body he shall burne by due and deserued paine. Then he sawe one of the thre Angels, whiche in bothe his visions had ben his guides, to go before and diuide the flames from him. The other two warding him on eche side from the danger of the fire also. He saw againe the diuels and wicked sprits flyeng through the fire, fighting with fire against the Iuste. After folow the accusations of the wicked sprits against him, the defence of the Angels for him, and a greater sight of the heauenly company. Amonge the which many of his owne nation of Scotland appeared, vertuous priestes in their life time, and men of great opinion of holyneſſe, of whom he lerned diuers thinges very profitable both for him selfe and for other, which would lerne of him. Who after they had ended their cõmunication departing vp to heauen again with the other blessed company, thre Angels remained with *Furseus* to reduce him againe to his body. In their returne, as they approched to that great foresaied fyre, the Angell parted the fire from him, as before, yet when this man of God had entred the waie made betwene the flames, certain of the wicked sprits snatching vp one

Euery mã shall receiue according to the workes of his body. 2. co. 5.

The paines of Purgatory.

The diuel fighteth with sinn against man. Reade S. Paul *Ephes. 6. b. 12. & c. 16.*

of

of them which they tormented in the fires, threwe him at him, and touching him, burned his ſhouldet and cheke. The man of God knew well the perſon', and remembred that at his death he had taken of him a garment of his bequethed him. But the holy Angell taking away ſpedely the tormented ſoule, threw him againe in to the fyre. Whereat the wicked ſprit ſaied, repell him not now whom ye receiued before. For as ye tooke the goods of this ſinner, ſo ought ye alſo take parte of his paynes and tormentes. Vnto whom the Angell anſwering, ſaied, he toke it not of couetouſnes, but for the ſauing of his ſoule: with this the fire ceaſed. And the Angel turning to the mã, ſaid. That which thou haſt kindled hath now burned in the. For if thou haddeſt not taken the mony of this man dying in his ſinne, the torment of his fire had not touched the. And here in many wordes the Angell taught him, what was to be done concerning their ſaluation which did repent. The man liuing longe time after, bore the ſigne of that fire which he ſuffred in ſoule, viſible and euident to all men in his ſhoulder and cheke. And the fleſh maruailouſly openly ſhewed that, which the ſoule priuely ſuffred. He endeuoured euer after, as he was alſo wont before, to preache bothe by worde and example to all men the trade and duty of a vertuous life. The maner of his viſions he communicated only to ſuch, who of vertuous deſire and holy zele deſired the ſame.

As God is ſaid in ſcripture to bende his bowe to ſtrik with ſword, etc. *Pſal.7*, ſo here the writer applieth carnal termes to ſpirituall matters, the names of fire to ſinne, of throwing by the diuels to the charge of ſinne. &c.

It remaineth yet (touching this man) that we recite here the credible reporte of an auncient brother, of our monaſtery, who ſaieth he heard of a very truſty and vertuous man, that he had ſene this *Furſeus* in the prouince of the Eaſt coſtes of England, and had heard of his owne mouth theſe viſions. Reporting moreouer, that in the moſt ſharp froſt of depe winter, that holy man ſitting but in a ſlight garment, as he recounted theſe viſions, through the great feare, and pleaſure alſo conceiued by the remembraunce thereof, he would ſweat as if it had ben the hot-

hotteſt daye in the middeſt of ſommer.

To returne to our principall purpoſe, this holy man hauing preached the worde of God many yeares in Scotlande, and not being able to endure any longer the commotion of the people, leauing all that he had, departed from his natiue countre and Ilond that he was borne in. From thence he came to the eaſte coaſt of England, preaching there the worde of God, and erecting at laſt (as we touched before) a noble Monaſtery. Al whiche thinges duly perfourmed, intending vtterly to abandonne all worldly cares and troubles, he lefte alſo the buſy gouuernement of the monaſtery committing that charge of ſoules to his brother *Fullanus* and to *Gobbanus* and *Dicullus* prieſtes: taking vpō him the moſt ſolitary life of an Anchoret. He had an other brother called *Vltanus* who alſo after longe prouſe and triall in the monaſtery, went vnto a wilderneſſe and lead an Eremites life. To him he went alone, liuing one whole yeare with him in continency, prayers, and daily hand labour. The countre being after much diſquieted by often inuaſions of ennemies, and monaſteries them ſelfes being in danger, leauing al thinges in good order, he ſailed in to Fraunce. Where being honourably receiued of the French kinge Clouis the ſecond, and of Erkinwald then preuoſt of Perone he builded a monaſtery in a place there called *Latiniacum*. Where not longe after falling ſicke he died. Whoſe body Earkinwald the preuoſt taking thence kept it in the porche of his church vntell the church it ſelfe was conſecrated in Perone. Which being ſolemnely done within ſix and twēty daies after the body was brought thither, and being remoued from the porche to be layed by the high aultar, it was founde as whole and vncorrupted as if the man had but that houre departed. Foure yeares after a litle chappell being erected at the eaſt ſyde of the aultar wher the body ſhuld more honourably be toumed, being takē vp againe to be tranſpoſed thither it was founde in like maner without any blemiſh

of

of corruption. In the which place it is well knowen that his merites haue much ben renowned by ſundry miracles wrought by the allmighty power of God. Thus much of the incorruption of his body we haue brefely touched, that the reader might more clerely vnderſtande, of what excellency and vertu this man was. All which thinges, and of other his vertuous companyons in the booke writen of his life, he that readeth, ſhall finde more ample mencion made.

How after the death of Honorius, Deuſdedit ſucceded, and who in that time were biſhops of Rocheſter and in the eaſt partes of England.

The. 20. Chap.

IN this meane *Felix* the biſhop of the eaſt engliſhmen departing this worlde, hauing ben their biſhop. 17. yeares, *Honorius* the Archebiſhopp of Caunterbury created in his place *Thomas* one of his deacons, borne in the prouince of *Giruij*, after whoſe death liuing in that biſhoprick fyue yeares, he ſubſtituded in his roome, *Beretgilſus*, ſurnamed *Bonifacius* a kentiſhman borne. *Honorius* alſo the Archebiſhop, the meaſure of his life expired, paſſed to a better in the yeare of our Lord, 653. the laſt daye of October. Whom *Deuſdedit* a weſt Saxon borne ſucceded, after a yeare and a halfe, the ſee being vacant all that tyme. For whoſe creation and conſecration *Ithamar* byſhop of Rocheſter came to Caunterbury. He was conſecrated the. xxiiij. of Marche, and gouuerned that ſee. ix. yeares. iiij. moneths and two dayes. After whoſe departure *Ithamar* conſecrated in his place *Damianus* a Suſſex man borne. An. 653.

Howe the Marſhes or vplandiſh engliſhmen (that is the ſheres of Lincolne, Couentry Lichefield and worceter) receaued the Chriſten faith vnder Penda their kinge.

The. 21. Chapter.

The firſt Chriſtening of the Marſhes or middleland engliſh men An. 650.

AT this time the Middelengliſhmē (*that is of the ſheres aboue named*) receiued the Chriſten faith and the ſacramentes thereof vnder Penda their kinge ſonne to Pendam that cruell and vnmercifull hethen. This being a vertuous young

man worthy of the name and perſon of a kinge, was of his father put in gouuernement of that countre. Who coming after to Oſwin kinge of Northumberland, requiring Alcfled his daughter to wife, could in no other wiſe obtaine his ſuite, vnleſſe he would as that countre was, receiue the Chriſten faith, and be baptiſed. Hereupon the ghoſpell was preached vnto him. Who hearing the promis of euerlaſting life, the hope of reſurrection and immortalite of the ſoule, yelded him ſelf gladly to be Chriſtned though he ſhoulde not ſpede of his ſuite. To this he was muche perſuaded by Alcfrid king Oſwins ſon, who had maried his ſiſter Cymburg kinge Pendan his daughter. Thus then he with the Erles and kinghtes that waited vpon him and all their ſeruauntes were baptiſed of Finanus the biſhopp in a famous towne of the kinges, called *Admurum*. From whence he returned home with much ioye and comfort, accompained with foure prieſtes notable bothe for lerning and for vertue, whiche ſhoulde inſtruct and baptiſe his people. Theſe prieſtes were called *Cedda*, *Adda*, *Betti*, and *Diuna*, who was a ſcotteſman borne, the other thre engliſh. *Adda* was brother to *Vita* that holy and vertuous prieſt that we mencioned before, and Abbot of the monaſtery called *Cubeſhead*. Theſe foreſaied prieſtes entring the prouince of the middleland with the Prince preached the worde of God, and were gladly heard. Whereby many daily as well noble as of the baſe ſorte renouncing the filth of idolatry, were clenſed in the fonte of life. Neither king Pendam father to this young prince did withſtande or gainſaie the preaching of the ghoſpell in his dominions, yf any would heare it. But hated in dede and perſecuted all ſuch, as bearing the name of Chriſtians, liued not according to the faithe they profeſſed: ſaying commonly that ſuche men were wretched and worthely to be ſpited whiche regarded not to pleaſe their God in whom they beleued. Theſe thinges began two yeares before the death of kinge Penda the younger who being

By Barwick.

Ad Capreæ Caput.

A true ſaying of an Heathen.

being after ſlayne, and Oſwin a moſte Chriſten kinge ſucceding him in the crowne, *Diuna* one of the foure foreſaied prieſtes, was conſecrated of *Finanus*, and created biſhop of all the middle or vplandiſh engliſh men. For the ſcarcety of prieſtes made, that ouer all that people one Biſhop was ſett. Who winning to the faith in ſhort time a great multitude of people, *in Fepping* died, leauing for his ſucceſſour *Ceollach* a Scottiſh man alſo borne. Who not longe after leauing the biſhoprike, returned to his countre the Iland of *Hij* where the chief and principall monaſteries of Scotland were. To him ſucceded *Trumher* a vertuous man and brought vpp in religion, an Engliſhman borne, but conſecrated byſhopp of the Scottes, in the raigne of kinge *VVillher*, as we ſhall hereafter more at larg declare.

How the Eaſt Saxons at the preaching of Cedda, receiued again the faith, which vnder kinge Sigibert they had loſte.

The 22. Chapter.

AT this very time *the eaſt Saxõs* by the meanes of kinge Oſwin receiued againe the faith, which before expelling *Melitus* the firſt biſhop of Londõ out of the coũtre, they abandonned. Their kinge then was Sigbert, ſucceding to Sigibert ſurnamed *the litle*. This Sigbert being a nere and familiar frende of kinge *Oſwin* then king of the Northumbrians came by that occaſion oftentimes to Northumberland. At which metinges the vertuous kinge *Oſwin* vſed eftſoones to perſuade with him, that ſuch could not be Gods which were made with mens handes, that wodde or ſtone coulde not be any quicke matter to make a liuing God, the pieces and remnants whereof either were waſted with fire, or ſerued to make veſſels for the vſe of man, or otherwiſe being naught worthe, were caſte forth, troden vnder foote, and turned into earth. God rather, ſaied he, muſt be vnderſtanded to be of maieſty incomprehenſible, to mens eyes vnuiſible, almighty and euer-

The coũtre about London.

The perſuaſion of kinge Oſwin vvith the heathen kinge Sigbert.

lasting, who made bothe heauen and earth and all mankinde, gouerned them also, and should iugde the whole worlde in equite, whose mansion place is euerlastinge. Finally that al such as would lerne and perfourme the will of their Creatour, should vndoubtedly receiue of him euerlasting rewarde therefore. These and such other godly aduertissemtēs being frendly and brotherly from time to time made and repeted to king *Sigbert* by *Oswin*, he began at lenght his other frendes agreing therunto, to sauour them and beleue them. Whereupon aduise being taken with his company, and all bothe consenting and pricking him fore ward, he was baptised of *Finanus* the bisshop in the cite of *Admurum*, nigh vnto the walle wherewith the Romanes parted Britanie from the Scotes, xij. miles from the East sea. Kinge Sigbert, being nowe a citezen of the euerlasting kingdome, returned to his earthly kingdome, requiring of kinge Oswin to haue with him some lerned men and preachers to conuert his countre to the faithe. Who sending for Cedda and an other vertuous priest out of the midle land, directed them to the east Saxons to preache there the faith. Where hauing through out the countre preached a longe time the worde of life, and made vp a greate haruest to Christe, Cedda departed home againe, and came to holy Iland to talke with *Finanus* the bishop: who hearing the prosperous successe of the ghospel and the free course it had, calling vnto him two other bishops, he consecrated and ordained *Cedda* bishop of the East Saxons. Cedda being made bishop returned to his prouince and began with more authorite to perfit the worke he had begonne erecting in diuers places churches, making priestes and Deacons, who in preaching and baptising might aide him, especially in the cities of *Ithancester* and *Tileburg*, the one stāding vpō the Tems, the other vpō a brāche thereof called *Pente*. In which two places assembling together diuers newly Christened, he instructed them after the rulers of religious

By Barwick.

Cedda the secōd Bisnop of London, and Essex. Chemesford and Tilberi.

gious persons, as farre as their tender capacite could then conceiue. Thus when the heauenly discipline and holy deuotion daily increased to the great ioye of the prince and the comfort of all the people, beholde by the instinct of the olde enemy of mankinde, this vertuous Prince by the handes of his owne alliaũce was murthered. The cruel executours of this hainous acte were two german brothers. Who being examined vpon what motion they committed that detestable fact, they answered, for no other cause but for that they hated the prince for his ouermuch elemency and mekenes in pardoning his enemies, and forgeuing al offences done at the intreating of the parties. This lo was their grudge conceiued against the kinge, for which they murthered him: truly because deuoutely and sincerely he obserued the commaundements of God. Though yet in this his giltlesse death a true faulte of his was punished, according as the holy bishop Cedde had foretolde him. For this Prince hauing in his courte one that liued in vnlauful wedlocke, and being therfore excommunicated of the bi shop (not being able by any other meanes to let that wicked coupling, or amend it) and not onely he but all other also that would either kepe him company or eate with him, the Prince neglected vtterly this sentence of the bishop. It fortuned the prince being inuited of the excommunicated man to a feast, going thither, mette in the waie the bishop, at whose sight the kinge being much afeared, lighted of from his horse (as the bishop also incontinently did) falling downe before the bishops feet, and asking pardon. The bishop being offended with the kinge (for the euill example he gaue) touching him lying on the ground with the rodde he helde in his hande, protested vnto him with a lowde voice, and with bishoply authorite, saying: I tell you, bicause you woulde not refraine from the house of that wicked and damnable person, in that house you shall die. Yet it is to be thought that such a death of so vertuous

Vertu persecuted of the euill, euen to death.

Enormous crimes in the righteous sooner punished.

Excommunication.

So Peter pronoũced Ananias to death Act. 5.

a man, did not only wipe awaie this fault, but also increased his merit. Bicause he was slaine for vertues sake and for obseruing Gods cõmaundements, as by the cõfession of those which slew him it appeared before. To this *Sigbert*, *Suithelme* sonne to *Sexbald*, succeded in the kingdom, and was baptised of the bisshop *Cedda* in the prouince of the east englishmen, in a towne of the kinges called, *Rendlesham*. *Edelwald* kinge of the east english brother to Anna their former kinge, was godfather to this *Suidhelme*.

How the same Bisshop Cedda, obtaining a place to builde a monastery of kinge Oswald, by fasting and praier did consecrat it to God: and of his death.

The 23. Chap.

THis man of God Cedda being bishop of the east Saxons, vsed yet oftentimes to visit his owne countrie of Northumberland and preache the gospell there. *Edilwald* sonne to kinge Oswald who raigned in parte of Northumberland, ouer the people called *Deiri*, perceauing this bisshop to be a holy, wise and vertuous man, required him to take of his gift a piece of ground toward the building of a monastery, wherein he and his people might resort to heare the worde of God, to praie, and to bury their dead. For he beleued he should much be comforted and holpen by their good prayers who should in that place serue God. This kinge had in his house *Celin* brother to bishop *Cedda*, a man of no lesse vertu, who preached and ministred the sacramentes (for he was a prieste) to him and all his court. By whose meanes he came to the knowleadg of *Cedda*, and was induced to loue him. The holy bishop at the kinges requeste, chose out a place to erect a monastery in the high and desert mountaines. Where before that time were rather starting holes for theues or dennes for wilde bestes, then mete mansion places for men. Hereby the prophecy of Esaie semed to be accomplished, saying, that *in the poisonned couches of dragons, swete grasse and rushes should growe*, meaning that

The foundation of monasterics.

Esaie. 35.

the

the frutes of good workes ſhould bloſſom and ſpringe, where before beſtes or men beſtly liuing made their abode. This vertuous biſhop deſiring by prayer and faſting to purge as though it were the place from the former filth of iniquites there committed, and ſo to ſet vpon the foundation of the monaſtery, obtained licence of the kinge all the Lent that then approched to remaine in that place to faſt and praie there after his maner. In all which time, faſting euery daie, except the Sondayes vntell the euening, as the maner is, he receiued then but a litle bread with one egge, and a litle milke mingled with water. For, as he ſaied, the cuſtome of them of whom he lerned the trade of monaſticall life, was that in the new erecting of any monaſtery or church, the places ſhould be firſt conſecrated to God with faſting and prayer. In this his faſt, ten daies yet only remaining of the fourty, the kinge ſent for him vpon occaſion of certain affaires. But to the entent that ſo godly a purpoſe might not be interrupted by occaſion of the Princes buſines, though he brake of him ſelfe, yet he intreated *Cinbellus* his prieſt and naturall brother, to make an ende of that he had begonne. Which being of him gladly and vertuouſly fulfilled, he erected the monaſtery now called *Leſting*, geuing vnto it, the ſame rules and order of religion as the monkes of *Holy Iland* vſed, where he was brought vp in. Thus gouuerning both his biſhopricke and this monaſtery many yeares, at the length as he viſited the monaſtery in the time of a plage, falling ſicke there with other died. He was firſt buried abrode, but after a church being there builded of ſtone in the honour of our Lady he was taken vp and layed at the right ſide of the aultar. The biſhop at his departure left the monaſtery to be gouuerned of his brother *Ceadda*, who after alſo was made biſhop, as we ſhall anon declare. For foure german brothers (which is a rare thinge) *Cedd*, *Cymbill*, *Celin*, and *Ceadda* wer al vertuous prieſtes, and two of them biſhops. When it was knowen in Northumberland

Faſting in Lent vntell euening.

Conſecration of holy places.

that

that their biſhop was dead and buried, thirty brethern of the monaſtery which he erected amonge the eaſt Saxons, came to the place where he died. Deſiring by the body of their father either to liue, or (if it ſo pleaſed God) to die and be buried there. Who being gladly receiued of the brethern, in that time of mortalite, were all taken out of this life, except one litle boye, who (as it is well knowen) was ſaued by the praiers of the biſſhop. For liuing many yeares after, and ſtudying holy ſcripture, he lerned at lenght that he had not ben yet baptiſed. Whereuppon being forthwith chriſtened, afterward was promoted to prieſthood, and proued a profitable member to the church. Of whom we doubt not to pronounce but that (as I ſaied) he was by the ſpeciall interceſsion of that bleſſed biſhop (whoſe bodye of charite he came to viſit) ſaued from the danger of death, bothe that he might thereby eſcape eternall death, and might be occaſion alſo of life and ſaluation to other by his doctrine.

Interceſſiō of Saints.

How the prouince of the Marſhes, receiued the faythe of Chriſt, Penda their kinge being ſlaien. And howe Oſwin vowed for the victory againſt Penda twelue farmeplaces to the building of monaſteries.

The. 24. Chap.

IN thoſe daies king Oſwin after often and cruell inuaſions of the heathen vnmercifull Prince Penda, forced of neceſſite offred him many and moſt precious iewells with an infinit ſumme of treaſure to redeme quiet and peace to his countre, and to ceaſe the continuall waſting and cruel ſpoyles that he made. But the heathen and barbarous tyran yelding nothing to his requeſt and petition, but purſuing his deadly enterpriſe and proteſting vtterly to extinguiſh the whole nation from the higheſt to the loweſt, the vertuous kinge Oſwald called for helpe of God againſt the barbarous impiete of his ennemie, vowing and ſaying, ſith the infidell regardeth not our preſentes, let vs offer thē to our Lord God who will vndoubtedly regard them. And withall he vowed, that if he had the vpper hand of his

his enemy, his young daughter ſhould be conſecrated to God in perpetuall virginite, and twelue farme places withe the landes appertaining ſhould be conuerted to the erecting of monaſteries, which being ſaied he prepared him ſelf to battaill with a very ſmall army. The army of the heathen is reported to haue ben thirty tymes more in quantite, conteyning thirty whole legions well appointed and gouuerned withe olde tried and valiaunt capitaynes. Againſt all the which kinge Oſwin with his ſonne marched forth boldely though with a very ſmal army (as we ſaied) yet with a ſure confidence in Chriſt. His other ſonne *Ecfrid* was at that tyme kept in oſtage in the prouince of the Mercians vnder Quene Cinwiſe. Edelwald ſon to kinge Oſwald who ought of all reaſon to haue ſtode withe his countre and vncle kinge Oſwin, forſoke bothe, and became a capitain vnder the heathen prince. Although when the field was begonne, he departed a ſide, and getting him to a holde by, expected the euent of the battaill. Thus meting and coupling together the thirty capitaines of the heathen prince were all put to flight and ſlaine, and with them almoſt all other whiche from other countres came to aide them. Amonge the which was *Edilher* brother to Anna *Kinge* of the eaſt engliſh, then raigning after his brother, who alſo had ben the chiefe and principall motiue of the battaill. And whereas the field was fought nye to the riuer *Iuuet*, it did at that tyme ſo ouerflowe al the bankes, and fieldes about that in the flight more of the enemies were drowned in the water, then ſlaine with the ſworde. This noble victory being by gods helpe ſo miraculouſly obtained, incontinently king Oſwin rendring due thankes therefore, and perfourming the vowe he had made, gaue his daughter Elfled which was yet ſcant one yeare olde, to be brought vp and conſecrated to perpetuall virginite, and the twelue poſſeſsions which he promiſed, for the erecting of monaſteries, where in ſtede of worldly tillage and cõmodites, reli-

Vowes to God.

The foundation of monasteries.

gious monkes by continuall deuotion might labour to purchase eternall rest and peace for him and the countre. Of the which twelue farmes six he appointed in the prouince of the Bernicians, and six other in the prouince of the Deirans. Eche farme contained ten housholdes, which made in all six score.

VVitby.

The daughter of Oswin entred the monastery of *Hartesilond*, there to be brought vp vnder Hilda the Abbesse in religiō and perpetuall virginite. Who two yeres after, purchasing a farme of ten housholdes, builded for her selfe a monastery in a place called Stranshalch. In the which monastery this kinges daughter was first brought vp as a lerner, but was after her selfe a lady and teacher of monasticall life, vntell at the age of threscore yeres this vertuous virgin passed to the blessed mariage of her heauenly and longe desired spouse, Christ her Sauiour. In this monastery she, her father Oswin, her mother Eanfled, and her grandfather kinge Edwin and many other noble personages are buryed in the churche of S. Peter the Apostle. This battaill kinge Oswin kept in the countre of Loide the thirtenth yeare of his raighn, the xv. daie of Nouember, to the great quyet and commodite bothe of all his dominions, and of the aduersary part also. For his owne countre he set at rest and deliuered from the cruell inuasions of his deadly enemies, and his aduersaries the Marshes and midleenglish men he brought to the faithe of Christ, their wicked head being ones cutt of.

The first bishop (as we saied before) bothe of the Marshes and of all the midleenglishmen and also of those of holy Iland was *Diuna*, whiche died in the countre of the middleenglish men. The second bishop was *Cellach*, who leauing at length his bishoprick yet liuing, returned to Scotlād. Both these were Scottishmen. The third bishop was Trumher an englishman borne, but instructed and made byshopp of the Scottes: who was also Abbat of *Ingethling* monastery builded in the place where kinge *Osuuius* was slaine. For Quene *Eanfled* cousen

and

and alliant to Osuuius required of kinge Oswin (who had killed Osuuius) in parte of satisfaction of his vniust murther, the erecting of a monastery for the vse of the holy man Trumher, who also was of kinne to Osuuius. To thentent that in that monastery daily praier might be had for the helth and saluatiō of bothe kinges, aswell the slaine, as of him that slewe. This kinke Oswin raigned thre yeares after the death of kinge Pendam, ouer the Marshes and ouer the south people of England, subduing also the nation of the Pictes for the most parte to the allegeaunce of the english men. At what time he gaue to Penda (sonne to Pendam the hethen) because by mariage he was now his cosen, the kingdome of the south Marshes contayning (as men saie) fyue thousand familes, diuided by the riuer Trent from the Northmarshes whose lande contayneth .7000. familes or housholdes. But the same *Penda* the next spring after was trayterously slayne by the treason (as they saie) of his owne wife, in the very tyme of Easter. Thre yeares after the victory of *Oswin* and the death of *Pendam* the hethen, the Nobilitie of the Marshes *Immin*, *Eaba*, and *Eadbert* rebelled against kinge Oswin, auauncing to the crowne *VVulsher* sonne to *Pendam* a younge man, whom vntell that tyme they had kept preuy: Thus expelling the gouuernours sett ouer them by kinge *Oswin* who was not their naturall kinge, they recouered agayne valiauntlye their liberty and their landes, liuing from that time forewarde free vnder a kinge of their owne bloude, and seruing ioyefully the true king of all kinges, Christe our Sauiour to be at lenght partakners of his euerlasting kingdom in heauen. This *VVulsher* raigned ouer the Marshes xvij. yeres. His first bishop, as we saied before, was *Trumher*, the second *Iaroman*, the third *Ceadda*, the fourth *VVinfride*. All these in continual succession were bishops of the Marshes vnder kinge Wulfher.

How the controuersy about the obseruation of Easter was moued

againſt thoſe which came out of Scotland.

The. 25. Chapter.

IN the meane while after the death of *Aidan Finã* ſucceded in the biſhoprik of Northumberland, ſent and conſecrated of the Scottes. Who in holy Iland builded a church mete for a biſhops ſee. Yet not of ſtone, but of oken tymber and thatche worke, as the maner of Scottes was. This church afterward the moſt reuerend father Theodore Archebiſhop of Caunterbury dedicated in the honour of S. Peter the Apoſtle. Eadbert alſo the biſhop after of that place couered the churche bothe the ruffe and the walles with lead. About this time a great controuerſy was moued touching the obſeruation of Eaſter. The biſhops of Fraunce and kent affirmed, that the Scottes obſerued the Sonday of Eaſter contrary to the accuſtomed maner of the vniuerſall church. And amonge them one Roman a Scott borne but yet inſtructed in the truthe in Fraunce and Italie, and therefore an earneſt and ſtoute defender of the true obſeruation of Eaſter. Who couplingand diſputing of this matter with *Finanus* the biſhop, induced many to the truthe, and enflamed other to a farder ſerche and examination of the queſtion, but with *Finanus* him ſelf he could nothinge preuaile, but rather exaſperated him, being a haſty nature man, and made him an open aduerſary to the cauſe. Iames that reuerent deacõ of tharchbiſhop *Paulin*, with al ſuch as he cõuerted to the faith, obſerued the true and catholike time of Eaſter. *Eã fled* alſo the quene, king Oſwins wife with al her train and cõpany obſerued after the ſame maner according as ſhe had ſene it practiſed in kẽt, bringing with her one Romã out of kẽt a catholike prieſt. By this variaunce it happened oftẽtimes that in one yere two Eſters wer kept. As the king breaking vp his faſt and ſolẽniſing the feſte of eaſter, the Quene with her cõpany cotinued yet the faſt, and kept palme Sũday. Yet this diuerſite of obſeruing Eaſter, as longe as *Aidan* liued, was of all men to-

A cõtrouerſie about the obſeruatiõ of Eaſter.

tolerated, knowing very well that though in obseruing easter he folowed the custome of those with whom he was brought vp, yet he beleued as al holy men did, and kept vnitie and loue, with al. Vpon which consideration he was beloued of all men, euen those which varied from him in that opinion and was reuerenced not only of the meane and common sort, but also of *Honorius* the Archebishop of Caunterbury and of *Felix* the bishop of the east englisch. But after the death of *Finanus*, which succeded him, *Colman* being made bishop sent also out of Scotland, the controuersy began to increase, and other variaunces touching externall trade of life were stirred vp. By occasion wherof many begā to fear and doubt, lest bearing the name of Christiās, *they did rūne* (as the Apostle saieth) *or had runne in vaine*. This controuersy reached euen to the princes thē selues, to king *Oswin* and his sonne *Alcfrid*. For *Oswin* being brought vp and baptised of the Scottes, and skilfull also of their tounge thought the maner which they obserued to be the best and most agreable to truthe. Contrary wise *Alckfrid*, the kinges sonne being instructed of the lerned man *VVilfrid*, preferred worthely his iudgement before al the traditions of the Scottes. This *VVilfrid* for better instruction and lerninges sake had trauailed to Rome, and liued also a longe time with *Dalphinus* the Archebishop of *Lyons* in Fraunce, of whom also he *tooke benet and collet*. To this lerned Prince *Alcfrid* gaue a monastery of fourty families, in a place which is called *Humpum*. The Scottes before were in possessiō of that monastery: But bicause after the decision of this controuersie they chose rather of their owne accorde to departe and yelde vp the place, then to chaunge their accustomed maner of obseruing the Easter, it was geuen by the prince to him, who bothe for lerning and vertu was worthy thereof. About this time *Agilbert* bishop of the west saxōs, a frēde of Prince *Alcfrid* and *VVilfrid* the Abbot came to the prouince of Northumberland, and staied there

Gal. 2.

Tonsura ecclesiasticæ coronā susceperat.

with them for a ſpace. Who in the meane while at the requeſt of *Alcfrid* made *VVilfride* a prieſt. He had in his company alſo at that time one *Agatho* a prieſt. At their preſence therfore the queſtion being renewed, and much talked of, they agreed on bothe ſides, that in the monaſterie of *Stranſhalch* where that deuout and vertuous woman *Hilda* was Abbeſſe, a Synod ſhould be kept for the decidyng of this queſtion, and other then in controuerſy. To this Synod came bothe the kinges *Oſwin* the father and *Alcfrid* the ſonne. With king *Oſwin* ſtode biſhop *Colman* with his clergy of Scotland, *Hilda* alſo the Abbeſſe with her company, among whom was *Cedda* that reuerēt biſhop lately conſecrated of the Scottes (as we haue touched before) who in that aſſemble was a moſt diligent interpreter on both ſides. For the other opinion which kinge *Alcfrid* folowed, *Agilbert* the biſhop ſtode, with *Agatho* and *VVilfrid* prieſtes. *Iacobus* and alſo *Romanus* two other lerned men ſtode of that ſide. Firſt then kinge *Oſwin*, (premiſing that it behoued thoſe which ſerued one God, to kepe one order and rule in ſeruing the ſame, nor to vary here in celebrating the heauenly ſacramentes, who looked all for one kingdom in heauen, but rather that the truthe ought to be ſerched out of all, and folowed vniformely of euery one) commaunded his biſſhop *Colman* firſt to declare what his obſeruation was, whence he receiued it, and whom he folowed therein. The biſhop aunſwered and ſaied. The Eaſter which I obſerue, I haue receiued of my forefathers, of whom I was ſent hether biſhop, who all being vertuous and godly men haue after the ſame maner obſerued it. And this obſeruation, that you maye not thinke it a light matter or eaſely to be reiected, is the ſelfe ſame, which S. Iohn the Euangeliſt the diſciple whom Ieſus ſpecially loued with all the churches vnder him obſerued. Theſe and ſuch like wordes when biſhop Colman had ſpoken, the kinge commaunded *Agilbert* the biſhop to ſpeake his minde alſo, and to

bringe

bringe forthe the beginning and author of his maner of obseruing Easter: vnto whom *Agilbert* answered: Let I beseche you, my scholer *VVilfrid* priest speake herein for me. For we and all that here sitt be of one minde, and obserue herein the ecclesiasticall tradition vniformly. Beside he shal better expresse to your highnes the whole matter speaking him selfe the english tounge, then I shall be able vsing an interpreter. Then *VVilfrid*, the kinge commaunding him, spake in this wise. The Easter which we obserue, we haue sene in like maner to haue ben obserued at Rome, where the blessed Apostles *Peter* and *Paule*, liued, and preached, suffred, and are buried. This maner we haue sene to be obserued in all Italy and Fraunce, passing through those countres partly for study, partly on pilgrimage. This maner we knowe to be obserued in *Afrike*, in *Asia*, in *Aegypt*, in *Grece*, and through out all nations and tounges, of all the worlde where the church of Christ taketh place, after the self same order and time, beside only these fewe and other of like obstinacy, the *Pictes* I meane and the *Britons*, with whom these men from the two fardermost Ilondes of the Océā sea, and yet not all that neither, do fondly contend against the whole worlde. Here *Colmanus* the bishop interrupted and saied. I maruail much you terme our doing a fond contention wherein we folow the example of so worthy an Apostle, who only leaned vpon our Lordes brest, and whose life and behauiour all the worlde accompteth to haue ben most wise and discrete. Vnto whom Wilfrid answered, and saied. God forbid we shuld charge S. Iohn with fondnesse or lacke of wit. For he in his obseruation kept yet the decrees of Moyses lawe literally, according as the whole church folowed yet in many thinges the Iuish maner: for why? The Apostles were not able vpon the soden to blotte out all customes and rites of the lawe instituted of God him selfe, as all that come to the faith must of necessite abandonne Idols inuented of the diuell. And this forso-

Vniuersalitie prescribeth.

The primitiue church at the firste did not abrogat

the

all Iuish ceremonies.

the they were forced to beare a time withall, leſt the Iewes which liued amonge the gentils might be offended. For in the like conſideration alſo S.Paul did circumcide Timothe, offred bloudſacrifices in the temple, ſhaued his head at Corinth with *Aquila* and *Priſcilla*: truly to no other intent, but that the Iewes might not be offended. Vpon this conſideration Iames ſaied vnto Paule. *You ſee brother, how many thouſandes of the Iewes haue receiued the faith, and all theſe are yet zelous folowers of the lawe.* Notwithſtanding the light of the ghoſpell now ſhining through out the worlde, it is not nowe neceſſary, no it is not lawfull now for any Chriſten man to be circumcided, or to offer vp bloudy ſacrifices of beſtes. S.Iohn therefore according to the cuſtome of the lawe, in the fourtenth daie of the firſt moneth at the euening began to celebrat the feſte of Eaſter, not regarding whether it fell out the Sabaoth daie or any other fery of the weke. But S.Peter preaching the goſpell at Rome, remembring that our Lorde aroſe the firſt daye after the Sabbaoth, geuing thereby to vs certain and aſſured hope of our reſurrection, he vnderſtode the obſeruation of Eaſter in ſuch ſorte, that according to the cuſtome and commaundements of the lawe he looked for (euen as S. Iohn did) the riſing of the Moone at euening, in the fourtenth day of his aage, in the firſt moneth. And at the riſing thereof at euening, if the morow after were Sonday (which then was called, the firſt day after the Sabboth) he began in that very euening to obſerue the feſte of Eaſter, as all we do euen to this daye, *beginning on Eaſter eue.* But if Sonday were not the next morow after the fourtenth day of the chaunge of the Moone, but the ſixtenth, ſeuenteth, or any other daye of the Moone vntell the one and twentith, he taryed for the Sonday, and the Saterday before vppon the euening he began the moſt holy ſolemnite of Eaſter. Thus it came to paſſe that Eaſter ſonday was kept only either the fiftenth day of the chaunge of the Moone in the firſt moneth,

Acto. 16. 21. 18.

Act. 21.

Exo: 12.

Ioan. 20.

This maner is obſerued nowe vniformely in al Chriſtendome.

or

or the one and twentith, or in ſome daye betwene(as the ſonday fell) and no daye elles.

Neither dothe this new obſeruation of the ghoſpell and of the Apoſtles breake the olde lawe, but rather fulfill it. For in the lawe it is commaunded that the paſſeouer ſhoulde be ſolemniſed from the euening of the xiiij. daye of the chaunge of the moone of the firſt moneth vntel the xxj. daye of the ſame moone. Whiche obſeruation all the ſucceſſours of *S. Iohn in Aſia* after his death, and the whole vniuerſall church through out the whole worlde hath embraced and folowed. Againe it was by the *Nicene* councell not newly decreed, but confirmed (as the eccleſiaſticall hiſtory witneſſeth) that this is the true obſeruation of Eaſter, and of all Chriſten men after this accompt to be celebrated. Whereby it is clere my Lord *Colmã*, that you neither folowe the example of S. Iohn (as you ſuppoſe) neither of S. Peter, whoſe tradition wittingly you withſtande, nor the law, nor the ghoſpel in the obſeruation of your Eaſter. For *S. Iohn* obſeruing the Eaſter time according to the lawes of *Moyſes*, paſſed not vpon the Sonday, as you do, which kepe your Eaſter allwaies vpon a Sonday. Againe *S. Peter* celebrated the Eaſter vpon the Sonday from the fiftenth daye of the chaunge of the moone, vntell the xxj. daye, whiche you folow not, which kepe it ſo vpon the Sonday, that you reaken from the xiiij. daie of the chaunge vnto the xx. So that oftentimes you beginne your Eaſter in the xiij. daie of the change at euening, which neither the olde lawe obſerued, neither Chriſt in eating his paſſeouer, and inſtituting that moſte holy Sacrament in remembraunce of his paſsion vſed, but on the xiiij. daie. Againe the xxj. daye of the moone which the lawe expreſſely commaunded, you do vtterly exclude from the celebrating of your Eaſter. Thus as I ſaid, in the obſeruation of that moſt excellẽt feſtiuite, you neither agree with *S. Iohn*, neither with *S. Peter*, neither with the law, neither with the goſpel.

Exod. 12.

Ruffinus lib. 10. c. 6

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To these Bishopp *Colman* replied, and saied. How thinke ye? Did *Anatholius* that holy man and so much commended in the ecclesiasticall history before of you alleaged, thinke or teache contrary to the lawe and the ghospell, writing that Easter ought to be obserued from the xiiij. daie of the moone vnto the xx. Is it to be thought that our moste Reuerend Father *Columba* and his succeſſours, vertuous and godly men, who after the same maner kept their Easter, either beleued or liued contrary to holy Scripture? especially their holyneſſe being such, that God hath confirmed it with miracles? Truly as I doubt not but they were holy men, so I wil not feare to folow allwaies their life, maners, and trade of discipline. In good sothe, quoth *VVillfrid*, It is well knowen that *Anatholius* was a right holy man, very well lerned, and worthy of much praise. But what is that to you, who vary also from his decrees and doctrine? For *Anatholius* in his Easter (according to the truth) accompted the vsuall compaſſe of xix. yeres, whiche you either vtterly are ignorant of, or if ye know it, yet though it be through all Christendom obserued, ye sett light by it. Againe thoughe he obserued the Easter Sonday sometime vpon the xiiij. daye of the moone, yet he accompted the same daye at euening to be the fiftenth of the chaunge, after the accompt of the Aegyptians. So vpon the xx. daye he kept the Easter, that at the sonne setting, he reaconed it for the xxj. Which his rule and distinction, that ye be ignorant of, it is manifeſt by this, that same time ye kepe your Easter cleane before the full of the moone, euen the xiij. daye of tha chaunge. As touching your father *Columba* and thoſe whiche folowed him, whoſe holy steppes ye pretend to folow, as the which haue ben confirmed by miracles, to this I may answer that in the daye of iudgment whereas *many shall saie vnto Christ, that they haue prophecyed, cast out diuells, and wrought miracles in his name, our Lord wil answer, that he knoweth them not.* But God forbidd that I shoulde so iudge

Euſeb. lib. 7. cap. 28. Hiſto.

Vide Euſebium lib. 7 cap. 28. Hiſt. eccle.

Matth. 7.

iudge of your fathers. For it is our duty of ſuch as we knowe not, to deme the beſt. Therefore I deme not but they were men of God, and acceptable in his ſight, as the whiche loued God though in rude ſimplicite, yet withe a godly intention. Neither do I thinke that the maner of their obſeruation coulde be much preiudiciall againſt them, as longe as they had yet receiued no inſtructions to the contrary. But rather I verely ſuppoſe, ſeing ſuch cõmaundemẽts of God, as they knew, they willingly folowed, they would alſo haue conformed thẽ ſelues to the Catholik iudgemẽt, if they had ben ſo informed. But nowe Sir you, and your cõpanions, if hearing the decrees of the Apoſtolike ſee, or rather of the vniuerſall church and that alſo confirmed in holy write, you folow not the ſame, you offend and ſinne herein vndoubtedly. For though your fathers were holy mẽ could yet thoſe few of one ſo ſmal corner of the vttermoſt ilond of the earth, preiudicat the whole church of Chriſt diſperſed through the vniuerſall worlde? And if your father *Columba* (yea and our father, if he were the true ſeruaunt of Chriſte) were holye and mightye in miracles, yet can he by any meanes be preferred to the moſte bleſſed prince of the Apoſtles, to whom our Lorde ſayed, *Thou arte Peter, and vppon this rocke I will builde my churche, and hell gates ſhall neuer preuaile againſt her: and to thee I will geue the kayes off the kingdome of heauen*. Thus when *VVilfrid* concluded, the kinge ſaied vnto biſhop *Colman*: Were theſe thinges in dede ſpoken to Peter of our Lorde? To whom the biſhop anſwered, yea. Can you then (ſaieth the kinge) geue euidence of ſo ſpeciall authoritie geuen to your father *Columba*? The biſhop anſwering, No, the kinge ſpake vnto bothe parties, and ſayed. Agree ye bothe in this without any controuerſy, that theſe wordes were principally ſpoken vnto Peter, and that vnto him the kayes of the kingdome of heauen were geuen? When bothe had anſwered, yea: the kinge concluded and ſaied.

Math. 16.

Note the concluſiõ of the kinge.

ied. Then I saye vnto you, that I will not gainsaie such a porter as this is, but as farre as I knowe, and am able, I will coruet in all pointes to obey his ordinaunces, lest perhaps when I come to the dores of the kingdome of heauen, I finde none to open vnto me, hauing his displeasure, whiche is so clerely proued to beare the kayes thereof. Thus when the kinge had sayed, all that sate and stode by of all sortes and degrees, abandonning their former vnperfecteneſse, confourmed them selues to the better instructions whiche they had nowe lerned.

How bishop Colman being ouercomed, retourned home, and Tuda succeded in the bishopricke. Also what trade of life those gouernours of the church lead.

The. 26. Chap.

THe controuersy being thus ended, and the assemble dissolued, bishop *Agilbert* returned home. Bishop *Colman* also seing his doctrine and secte reprouued, taking with him such as would folow him, that is, such as refused to accept the Catholike obseruation of Easter and the bearing of a rounde shauen crowne (for of that matter also much disputation then was had) returned vnto Scotland minding to deliberat there with his countremen what to folow herein. Bisshop *Cedda* forsaking the Scottes embraced the catholike tradition and returned to his bishoprick. This controuersie was moued in the yeare of our Lorde. 664. in the 22. yeare of kinge
An. 664. *Oswin*, and in the xxx. yeare after the Scottes had ben bisshops ouer the englishmen. For *Aidan* gouuerned the churche 17. yeares, *Finanus* ten, and *Colman* thre. After the departure of *Colman* in to his countre, *Tuda* was sett bishop ouer the Northumberlandmen, instructed and created bishop amonge the South Scottes, bearing after the maner of that countre, a rounde shauen crowne, and obseruing the Easter after the Catholi-

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ke maner. He was a man of great vertu, and holyneſſe, but he gouuerned the church a ſmall time. For he came out of Scotland, whiles *Colman* was yet biſhop, teaching bothe in worde and with example diligently the true faith in Chriſt. In *holy Ilond*, at the departure of the Scottes, *Eata* a reuerend father and moſt meke perſon was made Abbat ouer the reſt of the monkes which remained. Who before had ben Abbat of *Mailros* at the ſuite of biſhop Colman obtaining it of kinge *Oſwin* at his departure, bicauſe the ſame *Eata* had ben one of the xij. ſcholers of biſhop *Aidan*, which at his firſt coming in to England he brought vp. For this biſhop *Colman* was derely loued of kinge *Oſwin* for his rare wiſedome and vertu. This *Eata* not longe after was made biſhop of holy Ilond. Biſhop *Colman* at his departing toke with him certain of the bones off biſhop *Aidan*. Part alſo he lefte in the church which he was biſhop of, laying them vp in the veſtry thereof.

But how ſparefull perſonnes he and his predeceſſours were, and how greatly they abſteined from all pleaſures, euen the place, where he bare rule, did witneſſe. In the whiche at their departure fewe houſes were founde beſide the church: that is to ſaye, thoſe houſes only without the which ciuill conuerſation could no wiſe be maintained. They had no mony, but cattaill. For if they tooke anye mony of riche men, by and by they gaue it to poore people. Neither was it nedefull that either mony ſhould be gathered or houſes prouided for the receiuing and intertainement of the worſhipfull and welthy. Who neuer came then to church, but onely to praye and to heare the worde of God. The kinge him ſelfe, when occaſion ſerued to reſort thither, came accompayned only with fyue or ſix perſons, and after praier ended, departed. But if by chaunce it fortuned that anye of the nobilite or of the worſhipfull refreſhed them ſelues in the monaſteries, they contented them ſelues with the religious mens

Cõmendation of the Scottiſh monkes, which gouerned firſt the engliſh church in the Northe countre.

ſimple fare and poore pittens, looking for no other cates aboue the ordinary and daily diett. For then thoſe lerned men and rulers of the churche ſought not to pamper the panche, but to ſaue the ſoule, not to pleaſe the worlde, butt to ſerue God. Whereof it came then to paſſe that euen the habite of religious men was at that time had in greate reuerence. So that where anye of the clergye or religious perſon came, he ſhoulde be ioyefully receiued of all men, like the ſeruaunt of God. Againe if any were mett going on iourney, they ranne vnto him, and making lowe obeiſſaunce, deſyred gladly to haue their benediction either by hand or by mouth. Alſo if it pleaſed them to make any exhortation as they paſſed by, euery man gladly and deſirouſly harkened vnto them. Vpon the Sondayes ordinarely the people flocked to the church or to monaſteries, not for bely chere, but to heare the worde of God. And if any prieſt came by chaunce abrode into the village, the inhabitaunts thereof would gather about him, and deſire to haue ſome good leſſon or collation made vnto them. For the prieſtes and other of the clergy in thoſe daies vſed not to come abrode in to villages, but only to preache, to baptiſe, to viſit the ſicke, or (to ſpeake all in one worde) for the cure of ſoules. Who alſo at that time were ſo farre from the infection of couetouſnes and ambition, that they would not take territories and poſſeſſions toward the building of monaſteries, and erecting of churches, but through the erneſt ſuite, and almoſt forced of noble and welthy men of the worlde. Which cuſtome in all pointes hath remained a longe time after in the clergy of Northumberland. And thus much of theſe matters.

Vertu wineth auctiorite, viceleſeth.

Religious men in our primittiue church reuerenced.

The behauiour of prieſtes in our primitiue church.

How Egberecht a holy man, engliſh borne, lead a religious ſolitary life in Ireland.

The .27. Chapter.

This

THis very yeare of our Lorde 664. a great eclipse of the Son happened the third daye of Maye, about ten of the clocke. In the which yeare also a sodain great plague, consuming first the south partes of Britanny, taking holde also in Northumberland with longe and much continuance, wasted away an infinit number of men. In the which mortalite the foresaied bishop *Tuda*, was taken out of the worlde, and honourably buried in a monastery, called *Pegnalech*. This plague perced also euen to Ireland. There were at that time in the Iland diuers young gentle men and other of England, which vnder *Finanus*, and *Colmanus* their bishops, had departed a side thither, partly to study, partly to liue more straightly. And some of those forthwith bounde them selues to the religious habit, some other wandering rather about the celles and closets of such as taught, folowed more their study and lerning. All these the Scottes entertained gladly and cherefully, geuing them not only their borde and their lerning free, but bookes also to lerne in. Amõge these, two young gentlemen of England were of great towardnesse aboue the rest, *Edelhum* and *Ecgbert*. Of the which two the former was brother vnto *Edelhum* that blessed man, who in the age folowing liued also in Ireland for studies sake, from whence with great lerning and knowleadg returning home to his countre, he was made bisshop of *Lindisse*, and ruled the church honourably a longe time. These younge gentlemen liuing in the monastery (which in the Scottish tounge is called *Rathmelsig*) all their companyons being other taken away by the mortalite, or otherwise gone abrode, remained bothe of them behinde, lying sicke of the plage. *Ecgbert* one of the two when he thought his time was come to die (as I lerned by the report of a most trusty and reuerent olde mã which tolde me he heard the whole story at Ecgberts owne mouthe) departed very erly out of his chamber, where the sicke were wonte to lye, and getting him to a secret com-

An. 664.

L. in colne: shere.

commodious place, ſate downe all alone, began diligently to thinke on his former life, and being pricked with the remembraunce of his ſinnes, waſhed his face with teares, beſeching God from the bottom of his hart, to lende him life and time of repentaunce, to bewaile and recompence with amendment of life, his former negligences and offences. He vowed alſo, neuer to returne home to his countre where he wasborne, but to liue as a pilgrim all daies of his life. Againe beſide the ordinary ſeruice of the canonicall houres (if ſicknes or weakeneſſe of body letted him not) to ſay euery daye the whole pſalter to the honour and praiſe of almighty God. Laſt of all to faſte ones euery weke, one whole daye and night. His vowes, praiers and lamentinges thus being ended, he returned to his chāber, and finding his felow a ſlepe, went alſo to bedde, to take ſome reſte. Which after he had a litle done, his felowe waking looked vpon him, and ſaied. O brother Ecgbert, what haue ye done? I had hoped, we ſhould bothe haue paſſed together to life euerlaſting. But now vnderſtand ye, ye ſhall haue your requeſt. For by a viſion it was reueled vnto him, bothe what the others petition was, and that he had obtained it. What nede many wordes? *Edilhum* the night folowing departed. *Ecgbert* recouered, and liuing many yeres after being made prieſt, leading a life worthy of that vocatiō, after great amēdmēt of life, as he deſired, departed this worlde of late, to witt, in the yeare of our Lorde 729. in the xc. yere of his age. He lead his life in great perfection of humilite, mekenes, continency, innocēcy and of righteouſnes. Whereby he profited much bothe his owne countre, and the place where he liued in voluntary baniſhment, the ſcottes and the pictes, in example of liuing, in diligence of teaching, in authorite of correcting, in bountifulneſſe of beſtowing that which the riche gaue aboundantly vnto him. Beſide his vowes mencioned before, he made and kept other as that thourough out the whole lent he neuer eate more then ones in the daye: eating alſo then nothing els but bread

Vowes in ſickeneſſe. Canonicall houres.

bread and thinne milke and that with a certain measure. His milke was of one day olde, which the day before he would eate it, he was wont to put and kepe it in a viole, and the night following, skimming away the creme, with a litle bread to drinke it vp. This kind of faste he vsed to kepe xl. dayes before Christmas, and as longe after whitsontyde, all his life tyme.

How after the death of bishop [illegible]ada, VVilfrid in Fraunce, and Ceadda amonge the west Saxons were made bishops of Northumberland prouince.

The. 28. Chapter.

IN this meane tyme kinge *Alcfrid* sent *VVilfrid* his priest vnto the kinge of Fraunce, that he might in his dominions be consecrated bishop. Who sent him to be consecrated of *Agilbert* (of whom we made mencion before,) being then bishop of Paris, where he was consecrated withe great honour of him and many other bishops meting for that purpose together in a Manour of the kinge called, *In compendio*. Bishop *VVilfrid* making some abode in Fraunce after his consecration kinge *Oswin* folowing the example and diligence of his sonne kinge *Alcfrid* sent in to kent a holy man, vertuous, sufficiently lerned in holy scripture, and a diligent perfourmer of that he had lerned, to be created bishop of *Yorke*. This man was a priest, and called *Ceadda*, brother to the most Reuerend bishop *Ceddi* (of whom we haue often mencioned before) and Abbat of the monastery of *Lesting*. The king sent also withe him an other of his prieste *Eadhed* by name, who after in the reign of kinge *Ecfrid*, was bishop of Rhyppon. But they at their arriuall to kent, finding the Archebishop of Caunterbury, *Deusdedit*, departed, and no man yet supplying his rowme, stroke ouer to the west Saxons, where *VVini* was bishop, and of him this vertuous man *Ceadda*, was consecrated bishop, hauing withe him to assist and accompany him at the consecration, two other bishops of the olde Britons, who continewed yet in their accustomed obseruation of Easter beginning from the fourtenth

Consecration of Bishops with a number of other Byshops.

daye of the chaunge, contrary to the canonicall and right order, as we haue often saied before. There was not at this tyme, beside this bishop *VVini*, any one true bishop and rightly consecrated in all *Britanny*. *Ceadda* then being thus created and consecrated bishop, began seriously to sett forthe the truthe of gods word, to leade his life in chastite, humilite, and abstinence to study and much teaching. For the which intent he visited continually the cytes, townes, villages, yea and priuat houses in his diocese, and that not making his iourney on horsebacke, but going allwaies on foote, as the Apostles vsed. All this he had lerned of the vertuous bishop *Aidan*, and of his brother bishop *Ceddi*, whose vertuous examples he endeuoured him selfe allwaies to folowe, and to teache the same to other. *VVilfrid* also returning to England nowe a bishop, instructed much the church of England and reduced them to the Catholike vnite, touching externall rites and obseruations in many pointes. Whereby it came to passe, that Catholike ordonaunces taking place, and beginning daily to be more and more embraced, the whole company of the Scottes, which then liued amonge the english men, either yelded to the same, or els returned backe to their countre.

The duty of a Byshop.

Howe Wighard prieſt was ſent to Rome, to be conſecrated Archebiſhop of Caunterbury, and how he died there, according as by letters from the Pope it was ſpecified.

The. 29. Chap.

AT this tyme the most worthy and renouned kinges of England, Oswin of the North countre, and *Ecgbert* of kent and the places adioyning, deliberating betwene them selues, touching the paisible gouuernment of the church (for kinge *Oswin* had nowe perfitly lerned, though he were brought vp of the Scottes, that the church of Rome was the Catholike and Apostolicall churche) by the choyse and consent of the holy clergy of England called vnto them one Wighard a prieſt, a man of great vertu and worthy to be a bishop,

The church of Rome.

one

one of the clergy vnder *Deusdedit* the deceased Archebishopp, and sent him to Rome to be consecrated, to the intent that he being made Archebishop, might consecrat and order other byshops for the Catholike churches of Englishe men through out all Britanny. But Wighard coming to Rome, before he could be consecrated bishop, departed this life, whereupon the Pope sent backe to kinge *Oswin* these letters.

To our most honorable Son, *Oswin*, kinge of the Saxons, *Vitalianus* Byshop, the seruaunt of those which serue God.

A letter of Vitalianus the Pope to king Oswin.

We haue receiued your excellencies wishefull letters, by the perusall whereof, we perceiued your excellencies most godly deuotion, and feruent zele to attaine euerlasting life, hoping assuredly that as you now reigne ouer your people, so in the life to come you shal reighn with Christ, for as much as by his Souuerain helpe and grace, you are nowe conuerted to the true, right and Apostolike faith. Blessed is that people, ouer whom God hath placed a prince of such wisedom, vertu, and desire of Gods honour. As the which not only serueth God him selfe incessantly, but also laboureth to draw all his subiects to the right vnite of the Catholike and Apostolicke faith, purchasing them thereby vndoubted saluation of their soules. For who hearing this ioyefull report of such a Prince, will not also reioyse thereat? What Christen hart will not leape for ioye, and cõceiue singular cõfort of so zelous furdering of the faith? Truly cõsidering the happy cõuersion of your natiõ to the seruing of almighty God, I remẽbre and see in you the oracles of the diuine prophets accõplished, as it is written in Esay. *In that day the roote of Iesse standeth vp for a tokẽ to the people, him the natiõs shal cal vpon.* And againe. *Heare o ye Ilandes, and harkẽ ye people that dwell a farre of.* And within a few wordes after the prophet crieth to the church. *It is not enough that thou shalt serue me, in restoring the tribes of Iacob, and in cõuerting the dragges of Israël. I haue geuen the for a light to the nations: that thou be my saluation*

Esaia. 11.

49.

euen to the furdermoſt of the earth. And againe. *Kinges ſhal ſee, princes ſhall ariſe and ſhall adore.* And a litle after. *I haue geuen the for a leage of my people, that thou ſhouldeſt raiſe vp the earth, and poſſeſſe the ſcattered inheritages, and ſaye to thoſe which laye bounde, come ye forthe: and to thoſe wich ſate in darcknes, be ye opened.* And againe. *I the Lord haue called thee in righteouſnes, and haue taken thy hand, and haue ſaued thee, and haue ſet thee to be a light vnto nations, and to be a leage betwene my people, that thou maieſt open the eyes of the blind, and deliuer from bondes the bounde, the man ſitting in darckenes out of the priſon.* 42. Beholde moſt honourable Sonne, by the verdit of the prophets it is moſt clere, that not onely you, but all nations ſhall beleue in Chriſt the maker of all thinges. It behoueth therefor your highnes being now a parte of Chriſte, to folow in all thinges and allwaies the ſure rules and ordonnaunces of the head of the Apoſtles, as well in obſeruing your Eaſter, as in all other thinges deliuered by the holy Apoſtles Peter and Paule. Whoſe doctrine doth daily lighten the hartes of all true beleuers, no leſſe then the two lightes of the element, geue light to the whole worlde. And after many other wordes writen touching the vniforme obſeruation of Eaſter through out the whole worlde, it foloweth in the letter. As touching one well furniſhed with lerning and other qualites mete to be your biſhop, according to the tenour of your letters we could yet ſo ſodenly finde none ready, the iourney being ſo longe to you. Truly as ſoone as we ſhall eſpie out a mete perſon and and worthy of that vocation, we ſhall direct him ſpedely to your countre. That by his preaching and holy ſcripture he may thouroughly roote oute all the wicked darnel of the enemy out of your Ilond, by the helpe and grace of allmighty God. The preſents which your highnes directed to the bleſſed prince of the Apoſtles, for his perpetuall memory, we haue receiued, thanking therefore your highnes, beſeching with all our clergy, inceſſantly the goodnes of God, for your highnes preſerua-

ſeruatiō and good eſtat. The bringer of your preſents is departed this life, and is laied at the entry of the bleſſed Apoſtles towmes, we much lamenting and bewailing at his departure here. Notwithſtanding by the bearers of theſe our preſents we haue ſent the iewels of holy Martyrs, that is, the relikes of the bleſſed Apoſtles Peter and Paule, and of the holy Martyrs, *S. Laurens*, Iohn and Paule, of *S. Gregory*, and of *Pancratius*, all to be deliuered to your highnes. To your Lady and bedfelowe, our ſpiritual daughter, we haue ſent by the ſaied bearers a croſſe of golde hauing in it a nayle taken out of the moſt holy chaines of the bleſſed Apoſtles Peter and Paule. Of whoſe godly behauiour we vnderſtanding haue all as farre reioyſed, as her vertuous dedes are before God pleaſaunt and acceptable. We beſeche therefore your highnes to furder and ſett forward the conuerſation of your whole Ilond to the faith of Chriſt. You ſhall not vndoubtedly lacke herein the ſpeciall protection of our Lorde Ieſus Chriſt the redemer of all mankinde who will proſper you in all thinges to the encreaſing of his true beleuers, and planting of the catholike and Apoſtolike faith: For it is written. *Seke ye firſt the kingdome of God, and the righteouſnes thereof, and all theſe thinges ſhall be caſt vnto you.* Truly your highnes ſeketh, and ſhall no doubt obtaine, and all partes of your Ilond (as we wiſh and deſire) ſhall be brought vnder your allegeaunce. We ſalute your highnes with moſt fatherly affection, beſeching continually the mercy of God that it will vouchſafe to aſsiſt you and all yours, in the perfourmance of all good workes, that in the worlde to come ye may all liue and raigne with Chriſt. The heauenly grace frō aboue preſerue alwaies your highnes. In the next booke folowing we ſhall haue occaſion to declare who was founde and appointed biſhop in place of Wighard that died at Rome. *Matth. 6.*

How the people of Eſſex and London in a time of plage retourning to Idolatry, by the diligence of Iarumanus their biſhop, were ſoone brought home againe.

The 30. Chap.

AT this time Sigher and Sebbi kinges ruled ouer the people of Eſſex and London after the death of Guidhelme (of whom we haue ſpoken before), althoughe theſe were alſo vnder the allegeannce of Wulfher king of the Middlelād engliſhmen. This prouince being viſited with that greate plague and mortalite (which we mencioned before) Sigher with the people ouer whom he ruled forſaking the ſacramentes of Chriſtes religion fell to Apoſtaſie. For bothe the kinge him ſelfe, and many as well of the people as of the nobles, louing this preſent life, and not ſeking after the life to come, or els not beleuing any ſuch life at al, begā to renew their temples which ſtode deſolat, and to worſhip idols, as though they could therby eſcape the mortalite. But Sebbi his cōpanion with al vnder him perſeuered deuoutly in the faith, and ended his life in great felicite, as we ſhal herafter declare. Wulfher the king vnderſtanding parte of his dominions to fal from the faith, for to call them backe againe, ſent vnto them biſhop *Iarumannus*, the ſucceſſor of Trumher, who by much labour and diligence being a man of great vertu, painfull, and zelous, (as a certain prieſt waiting then vpō him and helping him in preaching the ghoſpell reported vnto me) brought them to the faith againe, bothe the kinge and all his people. So that abandoning and throwing downe their tēples and altars, they opened againe the churches, confeſſed gladly the name of Chriſt, and choſe rather in hope of reſurrection to dye, then in the filth of idolatry to liue. Which being ſo brought to paſſe their prieſtes and inſtructers returned home withe muche ioye and comfort.

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THE FOVRTH BOOKE OF THE HISTORIE OF THE CHVRCH OF ENGLAND.

How after the death of Deusdedit, Wighart being sent to be made bishop, and dying there, Theodore was consecrated Archebishop, and sent in to England with a certain Abbat named Adrian.

The. 1. Chapter.

THe same yeare of the foresaied eclipse and pestilence that soone after folowed, in which also bishop Colman ouercommed by the generall and vniforme sentence of the Catholikes, returned home to his countre, *Deusdedit* the sixt Archebishop of Caunterbury died, the xiiij. daye of Iuly. *Ercombert* also kinke of kent departed this world the very same moneth and day, and left to his sonne *Ecgbert* the Crowne and kingdom, which he receiued and held by the space of ix. yeres. At that time the See of Caunterbury being vacant a great while, and the diocese desirous of a bishop, *VVighart* a vertuous priest, a man very well lerned, skilfull of the Canons, rules, and disciplines of the church, and an english man borne was sent to Rome bothe by *Ecgbert* and also *Oswin* kinge of Northumberland (as we haue mencioned before) and with him certain presents to the Pope Apostolike, as great store of plate, bothe siluer and golde. Being arriued to Rome in the time that *Vitalianus* gouuerned the Apostolike see, and hauing declared the cause of his coming to the saied Pope, within short space, he and almost all his company were taken with the pestilence and died. Whereupon the Pope with aduise and counsell enquired diligently, whom he might direct for Archebishop ouer the churches of England. In the monasterie of *Niridan* not farre from *Naples* in *Campania*, there was an Abbat named *Adrian*, an African borne, a man very well lerned in the scriptures

tures, thouroughly instructed bothe in monasticall discipline, and in ecclesiasticall gouuernement, very skilfull of the greke and latin tounges. This man being called to the Pope, was willed of him to take the bishoprike vpon him, and trauail vnto England. But he answering that he was no mete man for so high a degree, promised yet to bringe forth one, which bothe for his lerning and for his age were more worthy of that vocation. And offred to the Pope a certain monke liuing in a Nunnery there by called *Andrew*, who though he were of all that knewe him, estemed worthy of tke bishoprike, yet for the impediment of his weake and sickely body, it was not thought good to sende him. Then Adrian being required againe to take it vpon him, desired certain daies of respit, if happely in the meane time, he could finde any other mete to supplie that roume. At this time there was in Rome a certain monke of Adriās acquaintaūce, named Theodore, borne at *Tarsus* in *Cilicia* a mā bothe in prophane and diuine knowleadg, and in the greke and latin tounge excellently lerned, in maners and conuersation vertuous, and for age reuerend, being then lxvj. yeres olde. Him Adrian offered and presented to the Pope, and obtained that he was created bishop. Yet with these conditions that Adrian should accompany him in to England, bicause hauing twise before trauailed in to Fraunce for diuers matters, he had therefore more experience in that iourney, as also for that he was sufficiently fournished with men of his owne. But chiefely that assisting him alwaies in preaching the ghospell, he should geue diligent eye and waite, that tis Theodore being a greke borne, enduced not after the maner of the grekes any doctrine cōtrary to the true faith receaued, in to the english church, now subiect vnto him. This man therfore being made subdeacon, taried yet in Rome iiij. moneths, vnte l his heare was full growen: to take the ecclesiasticall tonsure rounde, which before he had taken like vnto the East church after the maner of S. Pau-

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An. 668.

The cōtre abowt Lyons.

The Augustins in Cauntorbury.

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Dominus Papa Apostolicus. For *the Pope Apostolique* had required Theodore at his departinge, to prouide and geaue Adrian some place in his dioceſe, where he and his company might commodiouſly continewe and liue together.

Howe Theodore viſited the countree, and howe the churches of England receaued the true Catholique faith, and began alſo to ſtudie the holy ſcriptures, and how Putta was made biſhop of Rocheſter for Damian.

The 2. Chap.

The duty of a Byſhop. *Theodore* came to his churche the 2. yere after his conſecration, the xxvij. day of may being ſonday, and continewed in the ſame xxi. yeres, three moneths, and xxvj. daies. And ſtraight way he viſyted all the countree ouer where ſoeuer any engliſh people dwelled (for all men did moſt gladly receaue him and heare him) and hauing ſtill with him the cōpanie and helpe of *Adrian* in all thinges, dyd ſowe abrode and teache the right wayes and pathes of good liuing, and the canonical rite and order of keping the feaſt of Eaſter. For he was the firſt Archebiſhop, vnto whome all the whole churche of the Engliſh nation dyd conſent to ſubmit them ſelues. And bicauſe both he and *Adrian*, as we haue ſayd, were exceding well learned both in profane and holy literature, they gathered a company of diſciples or ſcholers vnto them, into whoſe breaſtes they dayly dyd powre the flowing waters of holeſome knowledge. So that beſide the expounding of holy ſcripture vnto them they dyd with al inſtructe their hearers in the ſciences of muſick, Aſtronomie, and *Algoriſme*. In the tounges they ſo brought vp their ſcholers, that euen to this day ſome of thē yet liuing can ſpeake both the Latin and Greeke tonge as well as their owne in which they were borne. Neither was there euer ſince the Engliſh mē came firſt to *Britaine*, any tyme more happie than at that preſent. For England then had moſt valiant and Chriſtian princes, It was feared of all barbarowſe and forrain nations. The people at home was all wholly bent to

Theodore the firſt Primat of all England.

The felicite of the engliſh churche, vnder Theodor the Archebiſhop of Canterb.

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the late ioyfull tydinges of the kingdome of heauen. And if any man desired to be instructed in the reading of holy scriptures, there lacked not men expert and cunning ready to teache him. Againe at this time the tunes and notes of singing in the Churche, whiche vntill than were only vsed and knowen in *Kent*, began to be learned throwgh all the churches of Englād. The first master of songe in the churches of Northumberland (except Iames whome we spake of before) was Eddi surnamed Stephen, who was called and browght from kent by *Wilfride* a man most reuerend, whiche first among all the byshops that were of the English nation, dyd learne and deliuer the Catholique trade of life to the English Churches. Thus Theodore vewing ouer and visiting eche where, dyd in conuenient places appoynt bishops, and with their helpe and assistance together, amended such thinges as he found not well and perfecte. And among all other when he reproued bisshopp *Chadda*, for that he was not rightly consecrated, he made moste humble awnswer, and sayde: If yow thinke that I haue taken the office of a byshop not in dewe order and maner, I am ready withe all my hart to giue vp the same, for I did not thinke my selfe euer worthy therof, but for obedience sake being so commaunded I dyd agree althowgh vnworthy to take it vpon me. Whiche humble awnswere of his *Theodore* hearing, sayd that he should not leaue his bisshopricque, but dyd himselfe supplye and complete his consecration after the right and dewe Catholique maner. The very same tyme in whiche after the death of *Deusdedit*, an Archebysshopp of Caunterbury was sewed for, consecrated, and sent from Rome, Wilfrid also was sent from England to Fraunce there to be consecrated. Who bycause he retourned into kent before *Theodore*, did make prieستes and deacons vntill the time that the Archebisshop himselfe came to his see. Who at his comming to the citie of *Rotchester* where the see had bene nowe longe vacant by the

Singing in churches through out all England.

Byshop Chadd a man of great hūblenesse.

death of *Damian*, did appoint and consecrat byshop there, a man better skilled in the ecclesiasticall discipline, and more geuen to plaine and simple sinceritie of lyfe, than any thinge politike in worldly affayres. His name was *Putta*, a good churche man, and cunning in musike after the Romaine vse, which he had learned of Pope Gregories scholers.

How Chadda afore mentioned was appointed bishop of the Marshes or middleenglishmen and of his lyfe, death, and buriall.

The 3. Chap.

Lincolne diocese, and Lichfield, and VVorceter.

AT that time was *VVulpher* king of the Marshes, who after the death of *Iaruman*, desired of *Theodore* to haue an other bishop appointed for him and his. But *Theodore* would not consecrate them a newe bishop, but desyred king Oswin, that Chadde might be their bishop, who at that time liued quietly in his monasterie at *Lesting*, and *VVilfrid* ruled the diocese of yorke, and also of all Northumberlande, and of the Pictes to, as far as king Oswines dominion dyd reache. And bicause the said most reuerend bishop Chadde was wonte alwaies to preache and doo the worke of the ghospell more walking a fote wher he went, than on horsebacke, *Theodore* willed him to ryde, when so euer he had any iourney to take. But he refusing vtterly so to doo for the exceding desire and loue that he had of that holy labour and trauaile, *Theodore* himselfe did lifte him on horsebacke with his owne handes, knowing him in dede to be a very holy man, and so cõpelled him to ride whether nede required. Chadd heing thus made bishop of the Marshes, the middle englishmen and of *Lindisse, he diligently gouerned the same after the examples of the auncient fathers in great perfection of life. Vnto whom also king *VVulpher* gaue the land of L. tenements to build a monasterie with all in the place which is called *Etheare*, which is by a wood in the prouince of Lindisse, where vntill this daye the steppes of monasticall lyfe which he began and placed there,

*Lincolne shere.

re, do yet remaine. The seate and chiefe mansion of the dioceſe he held at *Lichfield*, where he dyed also and was buried, and where vntill this day cotineweth the see of the bishops that succede in the same prouince. This man had made himselfe not far from the churche a certaine closet and priuate mansion, in which as often as he was at leysure from the busynesse and ministerie of the ghospell, he was wont to pray and reade secretly with a fewe, that is to saye, vij. or viij. bretherne with him. And when he had gouerned the church most worthely in that prouince two yeres and an halfe, by the dispensation and appointement of God aboue, that time came, which the Ecclesiastes speaketh of: *There is a time to lay abrode stones, and a time to gather them together againe*. Ecclesi. 3. For there came a plage sent from God, which by the death of the body remoued the liue stones of the churche from the earthly places to the celestiall building in heauen. For very many of the churche of this most reuerend bisshop were taken out of this life. And when his howre was come to, that he should passe out of this worlde to our Lorde, it happened on a certaine day, that he abode in the foresayd closet, and had no mo but one brother with him, whose name was *Owen*, all the reast of his felowes being retourned to churche, as the cause and houre required. This same *Owen* was a monke of great perfection, and one that had forsaken the world with pure intent and hope of the rewarde of heauen, a man for all pointes worthy to whome God in speciall wise might reuele and shewe his secrettes, and well worthy to whose wordes the hearers may giue credit. For coming with Quene *Edildride* from the prouince of the East Englisſh, and being the chief off her seruauntes, and gouernour of her house, for the great zeale of faith that encreased in him determining with himselfe to renounce the world, did in dede accomplysh the same not slackely and negligently, but in such sort vncladd himself of worldly matters, that forsaking all that euer he had, being clothed

but with plaine and poore apparayl and bearing an hatchet or axe in his hand, came to the monasterie of the same most reuerend father, called Lestinghe. For he signified that he would entre into the monasterie not for ease and idlenesse, as some do, but to trauaile and labour: which thing he well shewed and proued in his doinges: for the leasse able and apte that he was for the studie and meditatiō of the scriptures, the more diligēt and painfull he was to worke with his handes. Finally his reuerence and deuotion was such that the bishop accepted him for one of his brethern to accompany him with the other fewe in the foresaid closet. Where while they with in were occupied in reading and prayer, he without dyd those thinges abrode that were necessarie to be done. And on a certaine day as he was dooing some such thing abrode, the reast being gone to churche, as I began to say, and the bishop being alone in the oratorie of the house, occupied in reading or prayer, this *Owen* heard sodainly (as he after told) a most swete noyse of voyces singing and reioysinge comming downe from heauen to the earth: the which voice, he sayd, he first heard begynning from the south east, that is, from whence the depth of winter cōmes, and then by litle and litle drawinge nere him, vntill it came to the roofe of the oratorie where the bishop was, where it entred, filled it within, and compasssed it all rownd about. Whereat geuing earnestly mind to marke the thinge that he heard, he did againe as it were about an houre after heare the same ioyfull song go vp and ascend from the roofe of the said oratorie, and retourne vp to the heauens the very same way that it came, with vnspeakeable swetenes. Whereat as he mused a space and was as it were astouned, imagining and deuising depely in his minde what this might be, the bishop opened the oratorie windowe, and as he vsed to doo, made a noyse and signe with his hand, and bad some man come into him, if there were any body without. Then came he straight way, to whome the bis-

shop

ſhop ſaid: Go to the churche quickely, and cauſe thoſe vij. bretherne to come hither, and come you with them to. And when they were come, firſt he admoniſhed them to kepe among them ſelues, and toward all faithfull folke the vertue of charitie and peace, and alſo with vnweary continuance to folowe the rules and orders of monaſtical diſcipline, which they had either learned of him, and ſene in him, or founde in the doings or ſayings of the former fathers. And then did he tell them moreouer, that the day of his departing was very nigh at hand. For that moſt louely geaſt, quod he, who was wonte to viſit our bretherne, hath voutſafed this day to come to me alſo, and to call me out of this world. Wherefore go your waies to churche againe, and ſpeake vnto the bretherne that with their prayers they both commend vnto our Lorde my departing, and remember alſo with faſting, watching, prayers, and good workes to preuent their own departing the houre wherof is vncertaine. And when he had ſpoken theſe and mo like wordes, and that the brethern had taken his bleſſing, and wer gone forth very heauy and ſad, he that only heard the heauenly ſong, came in againe, and caſting himſelfe flat on the ground, ſayed: I beſeke you good father, may I be ſo bold as to aſke you a queſtion? Aſke what you will, quod he. Then, quod the other, I pray you tell me, what was that ſong which I heard of that ioyfull company deſcending from heauen vpon this oratorie, and after a time retourninge to heauen againe. He aunſwered and ſaied to him: If you haue hearde the voice of the ſong, and vnderſtoode the comming of the heauenly compaines, I commaund you in the name of our Lorde to tell no man herof before my death. They were in dede the ſpirites of angelles, which came to call me to the heauenly rewardes, which I haue alway loued and longed for, and after vij. daies they haue promiſed to come againe and take me with them. The which was in dede fullfilled euen as it was foretolde

him

him. For straight way was he taken with a feyntnes of bodye, which daily grewe more greuouse vpon him and the vij. daye (as it had bene promised him) after he had first forewarded his departing with the receiuing of the bodie and bloud of our Lord, his holy soule loosed from the prison of the bodie was caried and lead (as we may well beleue) of the company of Angelles to the ioyes euerlastinge. And it is no meruaile, if he gladly behelde the day of death, or rather the day of our Lorde, which daye he did alwaies carefully looke for till it came. For among his manifold merites of chastitie and abstinence, of preaching, of praier, of wilfull pouertie, and other vertues, he was so far humbled to the feare of our Lorde, so much mindful of his later end in all his workes, that (as a certaine brother named *Trumbert* was wont to tell me, one of them that read the scriptures to me, and was brought vp in his monasterie and gouernement) if perhaps while he were reading, or doing some other thing, there rose any sodaine great blast of wind, by and by wold he cal on the mercy of our Lord, and beseke him to haue pitie on mākinde. But and if there came a blast yet more vehement, then wold he shut vp his booke and fall downe on his face, and set him selfe more feruently to prayer. And if any stronger storme or blustreing showre continewed long, or that lightning and thunders did make both the earth and ayre to shake for feare, then would he go to churche, and earnestly set his mind to praier and saying of psalmes, vntill the ayre waxed clere againe. And when some of his companie asked him, why he did so: Haue ye not read, quod he: *That our Lord hath thundred from heauen, and the most high hath giuen his voice? He hath sent out his arrowes, and scattered them abrode, he hath multiplied lightninge and troubled them?* For our Lorde moueth the ayre, reyseth vp windes, shooteth out lighteninges, thundreth from heauen, to styrre vp the creatures of the earth to feare him, to cal againe their hartes to the remembraunce of the

Howseling before death.

The great feare of God in B. Chadd.

Psal. 17.

iudge-

iudgement to come, to plucke downe their pride, and abate their boldenes, and thus to bringe to their mindes that terrible time, when both heauens and earth shall burne, and himselfe come vpon the clowdes with great power and maiestie to iudge both the quicke and the dead. And therfore, quod he, it behoueth vs with dewe feare and loue to yelde and giue place to his warning from heauen that as ofte as he trowbleth the ayre, and lyfteth vpp his hande as it were threatning to strike, and doth not yet strike, we strayght way call vpon his mercie, and boulting owt the very botome of our hartes, and casting owt the dregges and relikes of synne, do carefully prouide that we neuer deserue to be striken at all. With the reuelation and relation of the foresayd brother concerning the death of this byshopp, the wordes also of *Ecgbert* the most reuerend father do well agree, of whome we spake before. Whiche *Ecgbert* at the tyme whē the sayd *Chadda* was a youngman, and himself of lyke age to, dyd in Ireland strayghtly lead a monasticall lyfe both together in prayers, continence, and meditation of the holy scriptures. But Chadda being afterward retourned to his countree, *Ecgbert* abode there styll as a pilgrime for our Lordes sake vnto the end of his lyfe. Nowe a long tyme after there came to visite him from England a certaine most holy and vertuous man named *Higbalde*, who was an *Abbot* in the prouince of *Lindisse*. And as they talked together of the lyfe of the former fathers, as is the maner of such holy men to doo, and gladly wold wysh to followe the same, they fell vpon mention of the most reuerend byshop *Chadda*. And than sayd Ecgbert: I knowe a man yet remayning aliue in this Ilande, which whē brother Chadda passed owt of the world, dyd see a companye of Angelles descend from heauen, and take vp his sowle withe them and retourned againe to the celestiall kingdomes. Which vision whether *Ecgbert* meaned to be sene of himselfe, or of some other, it is to vs vncertaine: yet while so

Lincolne, there.

Charite beleueth all things 1. Cor. 13.

worthy a man, as he, sayed that it was true, the thing it self can not be vncertaine vnto vs. Thus dyed Chadda the vj. daye of Marche, and was buryed first by S. Maries Churche, but afterward his bones were remoued into the church of the most blessed Saint Peter chiefe of thapostles, the same churche being finished. In both which places in token of his vertu often miracles of healing sicke folke are wonte to be wrought. And of late a certaine man that had a phrenesie, and ranne vpp and downe wandring euery where, came thither at an euening, and by the ignorance or negligence of them that kept the place, lay there all the night, and the next morning came owt well in his wyt, and declared, to the great wonder and ioye of all men, that there he had by the gyfte and goodnes of our Lorde gotten his health. The place of the sepulchre is couered with a wodden tombe made like a litle howse, hauing an hole in the syde, at whiche they that come thither for deuocions sake are wont to put in their hand and take owt some of the dowste. The whiche they put into water and than giue it to drinke to sicke beastes or men, whereby the grief of their sicknes is anon taken away, and they restored to their ioyfull desired healthe. In the place of B. *Chadda Theodore* consecrated and ordeyned *VVinfrid* a vertuowse and sober man, to rule and haue the office of a byshop as his predecessours had before him ouer the prouinces of the Marshes and myddle english and also of *Lindissar* dioecese. In all whiche countrees *VVulpher* (who yet lyued) dyd holde the crowne and scepter. This *VVinfrid* was of the clergy of the same byshop whome he succeded, and had executed the office of deacon vnder him no small tyme.

Miracles at the tombe of S. Chead.

Lincolne dyocese.

Howe byshopp Colman leauing England, made two monasteries in Scotland, one for Scottes, and an other for the Englisch men that he had browght with him.

The. 4. Chap.

IN the meane tyme byshop Colman who was a Scottish byshop, lefte England and tooke with him all the Scottes that he

he had gathered together in the *Ile of Lindiffar*, and abowt xxx. englyſh men alſo, which were all browght vp in the orders of monaſticall lyfe and conuerſation. And leauing in his owne churche certaine bretherne he came firſt to the Ile of *Hij* from whence he was firſt ſent to preache the word of God to the Engliſh men. Afterward he went to a certaine litle Ile, which lieth on the weſt ſyde, cut of a good way from Ireland, and is called in the Scottyſh tonge, *Inhisbowinde*, that is to ſaye, *VVhitecalfe Ile*, In to whiche he came, and buylte a monaſterie, and placed the monkes in the ſame, which he had browght with him and gathered of bothe nations. Whiche bicawſe they cowld not agree together, for that the Scottes in ſomer tyme when harueſt was getting in, wold leaue the monaſteries and go wander abrode in places of their acquayntaunce, and than at winter wold come againe and require to enioy in cõmon ſuch thinges as the engliſh mẽ had prouided and layed vp, *Colman* ſeking remedie for this diſcorde, and vewing all places far, and nere, found at length in Ireland a mete place for his purpoſe, called in the Scottiſh tonge *Magio*. Of that grounde he bought a ſmall parcell, to buyld a monaſterie therein, of the Erle that poſſeſſed the ſame vppon this condition with all that the monkes there abydinge ſhoulde remembre in their praiers the Lorde of the ſoile, who lett them haue that place. Thus the monaſterie being ſpedely erected by the helpe of the Erle and of all ſuch as dwelled thereby, he placed the Engliſhmen alone therein, the Scottes being leafte in the foreſaid Iland. The which monaſterie vnto this day is holden of Engliſhmen, and is the ſame which is commonly called *Inisugeo*, being nowe much enlarged and amplified of that it was at firſt. This monaſtery alſo (all thinges being ſince, brought to a better order) hath in it at this preſent a notable compañy of vertuous monkes, that come thither out of England, and liue after the example of the worthy olde fathers, Holy Ilõd

vnder their rule and appointed Abbat, in great continencie and synceritie, getting their lyuing with the labour of their owne handes.

Of the death of king Oſwin aud king Egbert, and of the Synode made at Hereford, at which the Archebiſhop Theodore was chiefe and preſident.

The.5. Chap.

An.670. THe yere of the incarnation of our Lorde 670. whiche was the ſecond yere after that Theodore came to England, *Oſwy* king of Northumberland was taken with a greuous ſickeneſſe, whereof he dyed, the yere of his age. lviij. Who at that time bare ſuch loue and affection to the Apoſtolike ſee of Rome that if he might haue ſcaped his ſicknes, he purpoſed to go to Rome and to end his lyfe in thoſe holy places there, hauing for that purpoſe intreated biſhop Wilfride to be his guyde in his iourney, and promiſed him a greate ſomme of mony to cõduct him thither. But he departed this life in that ſickeneſſe the xv. day of Februarie, and leafte *Egfride* his ſonne enheritour of the realme. In the third yeare of whoſe raigne *Theodore* gathered a Councell of biſhops with many other doctours and prelates of the churche, ſuche as diligently ſtudied and knewe the canonicall ſtatutes and ordinances of the fathers. Who being aſſembled together, he began, with ſuch minde and zeale as became a biſhop, to teache diligently to obſerue thoſe thinges that were conuenient for the vnitie and peace of the churche. The forme and tenour of whiche Synode is this.

The firſt Synode or Conuocation of the engliſh church.

In the name of our Lorde God and Sauiour Chriſt Ieſus who raigneth and gouuerneth his church for euer, it ſemed good vnto vs to aſſemble our ſelues together according to the cuſtome preſcribed in the eccleſiaſticall Canons, to treate of neceſſarie affaires of the church, we the biſhops vndernamed, that is, I *Theodore* although vnworthy, appointed by the See Apoſtolike, Archebiſhop of Caunterbury, our felowe prieſt and brother the moſt reuerend biſhop of the Eaſtengliſh, B. *Biſi*, our

our felow prieſt and brother *VVilfrid* biſhop of the Northumbrians, by his deputed legates preſent. Alſo our felowe prieſtes and brethern *Putta* biſhop of Rocheſter, *Leutherius* biſhop of the Weſt Saxons, and *VVinfrid* biſhop of the Marſhes or Middleengliſh men, we all being aſſembled together, and placed euery one in order in the church of Hereforde, the xxiiij. of September, in the firſt Indiction, I beſeke you, ſaied I, moſt derely beloued brethern, for the feare and loue of our Redemer, let vs all in common treate and debate ſuch thinges as appertaine to the right faith, keging vprightly and ſtraighly the decrees and determinations of our lerned auncetours and holy fathers. Theſe and ſuch like thinges for the preſeruation of charite and vnite amonge vs, and in the church when I had ſaied, and made an end of that exhortation and preface. I demaunded of eche of them in order, whether they agreed to kepe thoſe thinges, which are canonically decreed of the auncient fathers of old time. Whereto al our fellow prieſtes aunſweared, and ſaied. It pleaſeth vs all very well, that thoſe things which the canons of the holy fathers haue defined and appointed, we all do kepe and obſerue the ſame. And then ſtraight way did I bringe furth vnto them the booke of canons, and out of the ſame booke I ſhewed, before them ten articles, which I had noted out of diuerſe places, bycauſe I knew them to be moſt neceſſarie for vs, and I beſought them, that the ſame mougthe be receaued and kepte diligently of all men.

The deter minations of the holy fathers to be followed.

The firſt article was, that we al in common do kepe the holy feaſt of Eſter on the ſonday after the xiiij. day of the moone in the moneth of Marche. The ſecond that no biſhop ſhould haue ought to do in an others dioceſe, but be contented with the chardge of the people committed vnto him. The third, that no biſhop ſhould moleſte or anye wiſe troble ſuch monaſteries as were conſecrated and giuen to God, nor violently take from thē ought that was theirs. The fourth, that monks ſhuld not go

from place to place, that is to say, from one monasterie to an other, onlesse by the leaue of their own abbot, but should continew in the obedience which they promised at the time of their cõuersiõ and entring into religiõ. The fift, that none of the clergy forsaking his own bishop shuld runne vp and down wher he list, nor whẽ he came any whither, should be receaued without letters of commendation from his diocesan. And if that he be ones receaued, and will not retourne being warned and called both the receauer and he that is receaued shall incurre the sentence of excommunication. The sixte, that such bishops and clerkes as are strangers, be content with such hospitalitie as is giuen them, and that it be laufull for none of them to execute any office of a priest, without the permission of the bishop in whose diocese they are knowen to be. The seuenth, that whereas by the auncient decrees a synode and conuocation ought to be assembled twise a yere, yet bicause diuerse inconueniences doo happen amonge vs, it hath semed good to vs all, that it should be assembled onse a yere the first day of August at the place called Clofeshooh. The eight, that no bishop should ambitiously preferre him selfe before an other, but should all acknowledge the time and order of their consecration. In the ix. article it was generally entreated, that the nomber of bishops should be encreased, the nomber of Christian folke waxing daily greater, but hereof at this time we layed no farther. The x. for mariages, that noman cõmit aduoutrie, nor formication, that noman forsake his owne wife, but for only fornication, as the holy ghospell teacheth. And if any man put away his wif being laufully maried vnto him, if he wil be a right Christian man, let him be ioyned to none other: but let him so continewe still sole, or els be reconciled againe to his owne wife. And thus these articles being in common treated of, and agreed vpon, that no offence of contention should ryse from any of vs hereafter, or any other decrees should be published in stede

Vowe of obedience n religiõ.

of

of these, it semed good, that eche of vs should confirme these thinges that were decreed, subscribing thereto with his owne hand. Which sentence and somme of our appointement I gaue *Titillus* the notarie to write out. Yeuen the moneth and Indiction aboue written. Who soeuer therefore go about any wise to doo against this ordinaunce and sentence prescribed according to the decrees of the canons, and confirmed also with our consent and subscribinge of our handes, let him knowe himselfe in so doinge to be excluded from all charge and office of priesthood, and also from our felowship and companie. The grace of God kepe vs safe, liuing in the vnitie of his holy churche. This synode was kepte the yere from thincarnation of our Lord 673. in which yere *Ecgbert* king of kent died in Iulie, and his brother *Lother* succeded him in the kingdome, the which he enioyed xj. yeres and vij. moneths. *Bisi* also Bishop of the East english, who was present at the foresaid Synode, did succede *Bonifacius*, of whom wemade mētion aboue. This *Bisi* was a man of much holynes and deuotion, and when *Bonifate* was dead after he had bene bishop xvij. yeres this man was made bishop in his place, being consecrated and appointed ther to by *Theodore*. This Bisi yet liuing, but greuously vexed with sickenesse in such sort that he could not execute the office of a bishop, two other for him *Aecci* and *Badwine* wer chosen and consecrated bishops: from which time vnto this day that prouince hath bene wont to haue two bisho ppse. An. 673.

How VVinfride was deposed, and Sexulfe made bishop in his place, and Ercanwald made bishop of the East Saxons.

The. 6. Chapter.

NOt long after these thinges were done *Theodore* tharchebishop being offended with *VVinfrid* bishop of the Marshes, for a certaine crime of disobedience, deposed him Theodore the Archebishop of Caunter-

bury deposeth VVinfride bishop of Lichefilde &c.

him of his bishopprike, not many yeres after that he had receaued the same, and in his place appointed *Sexulphe* for bishop, who was the builder and Abbot of the monasterie, that is called Medes hansted in the countre of the *Giruians*. Which *VVinfride* being deposed, retourned to his monasterie, which is named *Artbearne*, and there ended his life in holy conuersation. At that time also, when *Sebbe* and *Sighere* of whome we spake before ruled the east Saxons, tharchebishop appointed ouer them *Earconwald* to be their bishop in the citie of *London*. The life and conuersation of which man both before he was bishop, and after, was reported and taken for most holy, as also euen yet the signes and tokens of heauenly vertues and miracles do well declare. For vntill this day his horselitter, being kept and reserued by his scholers, wherein he was wont to be caried when he was sicke and weake, doth daily cure such as haue agewes or are diseased any otherwise. And not only the sicke parties that are put vnder or layed by the sayd horselitter be so healed, but also the chippes and pieces that are cut off from it and brought to the sicke folke, are wont to bring them spedie remedie. This man before he was made bishop had builded two goodly monasteries, one for him selfe, and an other for his syster *Edilburge*, and had instructed and disposed thē both very well with good rules and disciplines. That which was for himselfe was in Surry by the riuer of Thems, at the place that is called Crotesee, that is to say, the ile of Crote. And that other for his syster in the prouince of the East Saxons, at the place that is called Berching where she should be a mother of Nonnes. And so in dede after she had taken vpon her the rule of the sayd monasterie, she behaued herselfe in all thinges as became one that had a byshop to her brother, both for her owne vertuowse lyuing, and also in the good and godly guyding of them that were vnder her chardge. Which thing was also well proued by miracles from heauen.

Essex.

Saint Erkenwalde the 4. bishop of London.

Berking in Essex

Howe

Howe in the monasterie of Berking it was shewed by a light from heauen in what place the bodyes of the nonnes should be buried.

The .7. Chapter.

FOr in this monasterie many wonderfull signes of vertues and miracles were shewed, which for the memorie and edifieng of thaftercommers are yet kept of many men, being written of them that knewe the same. Some of the which we will also put in our ecclesiasticall historie. When the tempest of the same plage so often mentioned, storming ouer all the Ilond, came to this monasterye and had entred vpon that part thereof where the men dyd lyue, and dayly one or other was taken owt of the worlde to our Lorde, this good mother being carefull of her companie, at such tyme as also the same visitation of God towched that part of the monasterie, in whiche the flocke of Goddes hand maydes dwelled by them selues, from the mens companye, began ofte tymes in the couent to aske the sisters in what place abowt the monasterie they wold haue their bodies to be layed against suche tyme as it showlde happen them to be taken out of this world with the same hand of Gods visitation as other were. And when she could get no certaine awnswere of the systers, although she often enquired the same of them, she receaued both her selfe and all the reast with all, a most certaine awnswere of Gods prouision from aboue. For after matyns was done, on a certaine night, as these handemaydes of Christe went forth of the chappel to the graues of the bretherne that were gone out of this lyfe before thē, and dyd sing their accustomed lawdes and praises to our Lord, behold sodainly a light sent downe from heauen lyke a great shete came vpon them, and strake them withe so great a traunce, that for very feare they stopped and leafte of their songe that they sange. And the brightnes of that shining lyghte, to which in compariſon the sonne at mydday might seme but darke, being not long after lyfted vp from that place, went to

the ſowth part of the monaſterie, that is to ſaye, the Eaſt end of the chappel, and there abyding a while, and couering thoſe places, withdr we it ſelfe vpp to heauen ſo plaine to all their ſightes, that none of them all dowbted, but that the very light which ſhowld lead and receaue vp into heauen the ſowles of Chriſtes handemaydes, dyd alſo ſhewe a place for their bodyes to reaſt in, and abyde the day of reſurrection. The brightnes of this light was ſo great, that a certaine elderly man one of the bretherne who at that tyme with an other yonger man was in their chappell, reported, that the beames thereof entring in at the morning through the chinkes of the doores and windowes, dyd ſeme to paſſe all brightnes of the day lighte.

How a litle boy dieng in the ſame monaſterie called a certaine virgin that ſhould folowe him, and howe an other virgin at her departing dyd ſee a part of the light to come.

The. 8. Chap.

Children browght vp in Nõneries.

THere was in the ſame monaſterie a child abowt three yeres olde, or not paſt, named *Eſica*, which bycawſe of his age being yet a very infant, was wont to be brought vp in this howſe of virgins that were dedicated to God, and to be occupied in meditation among them. This childe being ſtriken with the foreſayd plage, when he came to the laſt panges of death cryed owt, and ſpake to one of theſe holy virgins of Chriſte, naming her as if ſhe were preſent by her owne name, Eadgit, Eadgit, Eadgit, and therewithall ended this temporall lyfe, and entred into lyfe eternall. But that virgin which he called at his death, ſtraight way in the place where ſhe was, being taken with the ſame ſickeneſſe, the very ſame daye that ſhe was ſo called, was taken owt of this lyfe, and followed him, that had called her, to the kingdome of heauen. Moreouer a certaine one of the ſame handemaydes of God being taken with the ſayd diſeaſe and nowe browght to the laſt point, began ſodaynly abowt midnight to crye to them that dyd kepe and watche her, deſiring them to put owt the candle that ſtode

there

there burninge. And when she had ofte tymes so called vnto them, and yet none of them would doo as she bad them: I knowe, quoth she at the last, that ye thinke me thus to speake, as if I were not in my right mynde. But doo ye well knowe that I speake not so. For I tell yowe very truly, that I see this howse fylled withe so great a light, that that candell of yours semeth to me altogether dym and withowt light. And when none of them dyd yet awnswere vnto these sayinges of her, nor followe her bydding, well, quoth she againe, let that candell stand burning as long as ye lyst. But yet knowe ye well, that the same is not my lighte. For my lighte shall come vnto me when the morning beginneth to drawe nere. And therewithall she began to tell, that a certaine man of God appered vnto her, which dyed the same yere, and sayd to her, that when the morning drewe nere she should departe hence to the euerlasting lyghte. The truth of whiche vision was so tryed and proued by the death of the mayden, abowt the appering of the day light.

What signes were shewed from heauen, when the mother of that company departed this world.

The 9. Chap.

NOWE when the godly woman *Edilburge* mother of these holy professed Nonnes should also be taken out of this world, a wonderfull vision appered to one of the sisters whose name was *Thorithgid*, the which had now many yeres continewed in the same monasterie, and alwayes was diligently occupied in seruing God with all humilitie and sinceritie, and in helping the said mother to kepe good order and discipline, with enstructing or correcting the yonger sort. The vertue of which woman, that it might, as the Apostle saieth, *be made perfect in infirmitie*, she was sodainly taken with a very greuouse sickenesse of body, and was therewith very sore tormēted by the space of ix. yeares, through the mercyfull prouision 2. Cor. 12.

Sinne purged by paine in this lyfe.

of our redemer, to this end, that what so euer spot of defilinge sinne had through ignorance or negligence any thing long remained in her among her vertues, it might al be perboyled out by the fire of long tribulation. This same woman on a certaine night, when the day light began a litle to appere, as she went out of her chamber that she abode in, sawe plainly as it were a corse, brighter than the sonne, wound vp in a shete and caried vpward from the dortery where the sisters were wont to reaste. And as she diligently marked what it shoulde be that drewe vp this vision of the gloriouse body which she behelde, she sawe as it were certaine cordes brighter than gold, which drewe it vp so hye, till it was taken into the open heauens, and than she could see it no longer. Which vision when she thought vpon with her selfe, she douted no whit, but some person of that company should dye shortly, whose soule should be lifted vp to heauen by the good workes it had done, euen as by golden cordes. Which thing happened so in dede. For not many dayes after, the mother of that couent, for the loue that God bare her was deliuered out of the prison of this flesh. Whose life was certainly such, that no man which knewe it, can dout, but that the entring in to the heauenly mansion was open vnto her going out of this life. There was also in the same monasterie a certaine holy Nonne, both noble for the dignitie of this world, and more noble for the loue that she had of the world to come. The which many yeres was so bereafte of al vse of her limmes, that she was not able so much as to moue one parte of her bodye. This Nonne when she knewe that the body of the reuerend Abbesse was brought and layed in the churche vntill it should be buryed, desired that she might be caried thither, and be layd by the same, bowing downe as folke doo at their prayers. Which thing being done, * she spake to the Abbesse as if she had bene aliue and desired her to obtaine of the mercye of the pitiful Creatour, that she might be louſed and rid of so gre-

Good workes.

The like maner of deuotion vsed Constantia a

at

at and ſo longe tormentes. And not long after her petition was heard and graunted: for xij. dayes after ſhe was taken out of this life alſo, and receaued euerlaſting rewarde in chaunge of thoſe temporall afflictions. Nowe when *Torithgid* the foreſaid handmayd of Chriſte had lyued three yeare more after the death of the Abbeſſe, ſhe was ſo far pyned away with the ſickeneſſe that we ſpake of before, that the ſkyn and bones did ſcant cleaue together. And at laſt the time of her departing being nowe at hand, ſhe could not only ſtyr none of all her limmes, but was ſpeacheleſſe and could not moue her tongue. In which caſe as ſhe lay three daies and as many nightes, ſodainly being relieued with a ghoſtly viſion, ſhe opened her mouthe and eyes, and looking vp to heauen begā thus to ſpeake to the viſion which ſhe ſawe. Thy comminge is to me moſt ioyfull, and thou arte hartely wellcome. And when ſhe had ſo ſayd, ſhe held her peace a litle, as it were abyding for an aunſwere of him whome ſhe ſawe and ſpake to. And then as it were a litle angerly ſhe ſayed againe: I can not gladly ſuffer this. And ſtraightway holding her peace a litle, ſhe ſpake the third tyme and ſayd: If it may not by any meanes be to day, I beſeche the that the meane time be not longe delayed: wherewith holding her peace a litle as ſhe had done before, ſhe ended and concluded her talke thus. And if it be fully ſo appointed, and that this ſentence and order can not be changed, I beſeke thee that there be no more but only this next night betwene. After which wordes, being demaunded of them that ſate about her, to whom ſhe ſpake, forſoth, quoth ſhe, to my moſt dere mother Edilburge. Whereby they vnderſtode ſhe came to bringe her word that the time of her paſsing hence was nye. For euen as ſhe made requeſt, after one day and one night paſſed, ſhe was deliuered both of the bond of the fleſh, and of her ſickeneſſe, and entred into the ioyes of eternall bleſſe.

holy woman at the tumbe of Hilarion the monk, as S. Hierom recordeth, in the life of Hilarion writen by him. *Tom. 1.*

How a certaine blynd woman praying in the Churchyard of the ſame monaſterie, receaued her ſight.

The. 10. Chap.

IN the place and office of Abbesse *Edelburg* succeded a deuout handmayd of God named *Hildilhid*, the which many yeares euen till her very great and extreme age, gouerned the same monasterie exceding diligently, bothe in keping of regular discipline and order, and also in prouiding such thinges as apperteined to daily vses. This woman, bicause of the straightnesse of the place wherein the monasterie was built, thought good to haue the bones of the holy monkes and handmaydes of Christ which were there buried, taken vp and remoued all to the churche of the blessed mother of God, and there to be buried and laid in one place. In which place how often the brightenes of the heauenly light appered, howe often and howe great a flagrant odour of a meruailouse swete sauour, and what other miracles were there shewed, who so will know and reade, he shal fynd the same aboundantly in that booke, out of which we haue taken these thinges. Yet my thinke I can in no case let passe a miracle of one, that was healed, which miracle (as the same booke declareth) was wrought in the Churcheyard of the sayd religiouse house. There dwelled an Erle therby, whose wyfe had a certaine darkenes sodainly comen ouer her eyes, the griefe whereof daily encreasing she was so farre troubled and molested therewith that she could not see any litle light at all. This lady remaining a space in this blindnesse, it came sodainly to her mind on a time, that if she were brought to the monasterie of the holy virgins, and there prayed at the reliques of the Saintes, she might receaue her sight againe. And she made no delay, till she had straight fulfilled that which she had ones conceaued in her mind. For being lead by her maydes to the monasterie (being hard by adioyning) where she had full belefe to be holpē and healed, she was straight brought into the churchyard. And as she praied ther for a space on her knees, her petition was heard and obtained anon. For rising vp from her

Behold how farre differēt the faith of our primitiue church is from the false faith of protestants.

prayer

prayer before she went out of the place, she receaued the benefit of her sight that she sought. And where she was lead thither by the handes of her wayting maydes, she went ioyfully home by herselfe without any guide: so that it might seme that she had lost the light of this world only for this end, that she might shewe by her healinge, what and howe great the light is that Christes Saintes haue in heauen, and what grace of power and vertue. Note the iudgemēt of S. Bede.

How Sebbi king of the same prouince ended his lyfe in monasticall conuersation.

The. 11. Chapter.

AT that time, as also the foresayd booke sheweth, there raigned ouer the East Saxons a man very deuout and godly named *Sebbi*, of whome we made mention aboue. For he was very much geuen to exercises of religion, and vertu, to much and often praier, and to charitable almesdedes, esteming the solitarie and monastical life before all the rychesse and honours of a kingdome. Which kinde of lyfe he had taken long time before, and giuen vp his kingdome had not the selfewilled mind of his wife refused to separate from him. And therfore some men thought (as it had bene often sayed) that a man of such a nature and well disposed mind, was more mete to be made a bishop then a king. Nowe when this souldiour of the ecclesiasticall kingdome had passed ouer xxx. yeres in his temporall reigne, at lenght he died. But first he admonished his wife, that then at least they should wholly geue themselues both together to serue God, whereas they could no lenger now enioye or rather serue the world together. Which thing when he had with much a doo obtained of her, he came to the bisshop of London named Waldher who had succeded *Erconwald*, and at his hand and blessing receaued the habit of religion, which he had long desyred. To which bishop he brought a great somme of mony to be bestowed and giuē to the poore, re-

seruing

ſeruing nothing at all for him ſelfe, but rather deſyring to remaine poore in ſpirite for the kingdome of heauen. And when he perceaued the day of his death to be at hand, bicauſe the foreſayd ſickneſſe grewe on ſtill vpon him, for the princely haught courage that he had, he began to feare leaſt at his death throughe the bitter pange of the ſame, he might hap either to vtter with his mouth, or with ſome other part of his body doo any thing, that were not mete and comly for his perſon. And therefore he ſent for the biſhop of London, where he alſo then continewed, and deſyred him that at his departing and paſſing out of this world, there ſhould be no mo preſent but the biſhop himſelfe, and two of his chapplens. Which thing when the biſhop had promiſed moſte gladly to doo, not long after, the ſaid man of God ſetting him ſelfe to ſlepe, ſawe a comfortable viſion, which toke from him all care of the foreſayd feare and ſhewed him moreouer on what day he ſhoulde ende this lyfe. For he ſawe (as he after reported him ſelfe) three men come to him araied in bright ſhining clothing, and one of them, while his felowes, that came with him, ſtode by and aſked how the ſicke man did whom they came to viſite, ſate before his bed and ſayed, that his ſoule ſhould departe from the bodie both without pain, and alſo with great light and brightneſſe. And he farther alſo declared vnto him that he ſhould die the third day after. Both which things (as he learned by the viſion) were ſo fulfilled in dede. For the third day enſuyng when the ix. houre was come, ſodainly as if he had fallen in to a ſofte ſlepe he gaue vp the ghoſte without feeling any grief at all. And whereas for the buriall of his body, they had prepared a tombe of ſtone when they began to lay his bodie in it they found it to be longer then the tombe by the quantitie of an handbreadth. They hewed therefore the ſtone as much as they might, and made it longer than it was about two fingers breadth, but yet it could not receaue the bodie not ſo

ney-

neyther. Whereupon bicauſe of this diſtreſſe of burying him they were minded, eyther to ſeke an other tombe, or els, if they might, to gather in the body by bowing of the knees, that ſo it might be holden and receaued of the ſame tombe. But a wonderfull caſe happened, and not withowt the working of God from heauen, the whiche kept them from doing any of thoſe thinges. For ſodainly, the byſhopp ſtanding by and the ſayd kinges ſonne a monke alſo *Sighard* by name, which after him raigned with his brother *Frede*, and alſo a great company of other men, the very ſame tombeſtone was found to be of a fyt length for the quantitie of the bodie. Yea and ſo much that at the head there might alſo a pillowe be layde betwene: and at the feete there remained in the tombe byſyde the body about the quantitie of fowre fingers. And thus was he buried and Layed in the Churche of the bleſſed doctour teacher of the gentiles *S. Pawle*, by whoſe good leſſons he being taught had learned to labour and longe for the ioyes of heauen.

Howe after Eleutherius, Headdi was made biſhop of the weſt Saxons, after Putta Quichelmus was made byſhop of Rotcheſter, and after him Gebmund, and who were byſhops in Northumberland at that tyme.

The 12. Chap.

THe fowrth byſhop of the weſtſaxons was Eleutherius. For the firſt was *Birinus*, the ſecond *Agilbert*, the third *VVini*. After the departure of kinge Cenwalch in whoſe raigne the ſayd *Eleutherius* was made byſhop, certaine Lordes vſurped the kingdome, and diuided it betwene them, and ſo helde it about x. yeres. In their raigne dyed this byſhop, and *Headdy* was put in his place, and conſecrated biſhop by Theodore in the citie of *London*. In the time of whom being byſhop, *Ceadwalla* dyd ouercome and put owt the ſayd vſurpours, and toke the kingdome to himſelfe. And when he had kept the ſame for the ſpace of two yeres, at laſt pricked and ſtyrred with the loue of the kingdome of heauen, he leafte it,

while the ſame biſhop dyd yet gouerne the dioceſe and went vnto Rome and there ended his lyfe, as it ſhalbe tolde more at large hereafter. In the yere of thincarnation of our Lorde
An. 677. 677. *Edilred* kinge of the Marſhes or middleland engliſhmen came into kent with a terrible and fell hoſte, not only ſpoyling the countree, and profaning the churches and monaſteries withowt any reſpecte of pitie or feare of God, but alſo ranſacking with the ſame generall ruine the citie of *Rotcheſter*, wherof *Putta* was byſhop, howebeit at that tyme he was not there. Who when he heard hereof, that his *Churche* was ſpoyled, and all thinges taken away and ryffled, he went vnto Sexwolfe byſhop of the Marſhes, and receaued of him the poſſeſsion of a certaine churche and a litle piece of grownd, and there ended his lyfe in peace and reaſt not taking any care at all for the reſtoring of his byſhopricke, for (as we haue aboue ſayd) he was a man more giuen to eccleſiaſtical and ſpiritual, than to worldly and temporall matters. And ſo he liued quietly and only ſerued God in the ſame church, going ſomtimes abrode, where he was deſired, to teache verſes and hymnes of the churche. In his place dyd *Theodore* conſecrate *VVilliam* biſhop of Rotcheſter. Who not long after for ſcarcitie and lacke of thinges neceſſarie departed frō the biſhopricke, and went his way thence, in whoſe place *Theodore* ordeined *Gebmund* byſhop. The yere
An. 678. of thincarnation of our Lord 678. whiche was the viij. yere of the raigne of kinge *Ecgfride*, there appered in the moneth of Auguſt a blaſing ſtar, the whiche continewed three moneths, ryſing in the morninges, and giuing forth as it were an highe piller of a gliſtering flame. In which yere alſo throwgh a certaine diſſenſion that roſe betwene king *Ecgfride*, and the moſte Reuerend byſhop *VVilfride*, the ſayd reuerend father was put owt of his byſhoprike, and two other appointed byſhops in his
The dioceſes of place ouer the prouince of Northumberlande, the one named *Boſa* to gouerne the *Deires*, and the other named *Eata* for the

Berni-

Bernices, which *Eata* had his see at yorke, and *Bosa* at the Cathedral churche of *Hagulstald* or *Lindissarne* which two men were both taken owt of the cloyster of monkes and called to this degree. And with them also was *Eadhed* made byshop ouer the prouince of *Lindessar*, which king *Ecgfride* had very lately conquered of *VVulfhere* whom he ouercame in battaile and put to flight. In which prouince this man was the first bishop that they had of their owne, the next was *Ediluine*, the third *Eadgar*, the fourth *Emberth*, who is there at this present. For before Eadhed came they were in the dioceſe of byſſhopp *Sexwolfe*, who was byshop both of the Marshes, and the myddle englisſh, but nowe being put from the gouuernement of Lindisſe he remayned only bishopp of the Marshes. These byſſhops *Eadhed*, *Bosa* and *Eata* were cõsecrated byshops at yorke by *Theodore* tharchebishop, who also the third yere of *VVilfrides* departing thence, ioyned vnto them two byshops mo, *Trũbert* at Haguſtald, Eata remayning at Lindeſſar, and Trumuin ouer the prouince of the Pictes, which at that tyme was subiect to the dominion of the englisſh men. But bycause that *Edilrede* kinge of the Marshes recouered the sayd countree of *Lindisſe* againe, *Eadhed* came away thence, and was by *Theodore* made byshop of the dioceſe of *Rhyppon*.

Yorke, Carlele and Dyrham. Holy Hond.

Lincolne shere.

The firſt bishops of Lincolne.

Howe byshop Wilfride conuerted the prouince of the Sowth Saxons to Chriſt.

The. 13. Chap.

WHen *VVilfride* was put out of his byshoprike, he went and wandred in many places a longe tyme, and came to Rome, and from thence retourned into England againe. And thoughe bicauſe of the diſpleaſure of the ſaid kinge, he could not gett into his owne dioceſe againe, yet he coulde not be kept from doing the office of preaching the ghoſpell. For he went his way to the prouince of the

The Cõuerſion of Suſſex to the faith.

Sussex. *South Saxons*, which from kent reacheth southwarde and westward as far as the West Saxons, contayning vij. M. tenementes, and was yet at that time lyuing in the paynimes lawe. Vnto them did he minister the worde of faith and baptisme of saluation. The king of the same countree, whose name was *Edilwach* was christened not long before in the prouince of the Marshes, in the presence and at the exhortatiō of king *Wulfhere*. Who also at the fonte was his godfather, and in signe of that adoption gaue him two prouinces, that is to say, the Ile of wight, and the prouince of *Manures*, in the West parte of England. By the permission therefore and great reioysing of the king, this bishopp christened the chiefe Lordes and knightes of the countree. And the reast of the people at the same time or sone after were christened by the prieستes *Eappa*, *Padda*, *Bruchelin*, and *Oidda*. The Quene also named *Ebba* was christened in her Ile, which was in the prouince of the Viccians: for she was the doughter of Eanfride who was *Eanheres* brother, whiche were both christen men, and all their people. But all the prouince of the South Saxons had neuer before that time heard of the name of God nor the faith. Yet there was in the countree a certaine monke, a Scot borne named *Dicul*, which had a very litle monasterie in a place called *Bosanham*, all compassed about with woddes and the sea, and therein a v. or vj. bretherne seruing God in humble and poore life. But none of the people there did giue them selues either to followe their lyfe, or heare their preaching. But when bishop Wilfride came and preached the gospel vnto them, he not only deliuered thē from the miserie and perill of eternall damnation, but also from an horrible morraine of this temporall death. For in three yeares before his comming to that prouince, it had not rayned one drop in all those quarters. Whereby a very sore famine came vpon the common people, and destroyed them by hole heapes in most pitifull wyse. In so much that it is reported, that diuerse and

In Bosam a monaste rie before the faith openly receiued in Sussex.

A miſerable famine in Suſſex before the faith receaued.

ſe and many times xl. or l. men in a company being famiſhed for hunger, would go together to ſome rocke or ſea banke and there wringing their handes in moſt miſerable ſort, would caſt themſelues all downe, either to be killed with the fall, or drowned in the ſea. But on that very day on which the people receaued the baptiſme and faith, there fell a goodly and plentifull ſhoure of raine, wherewith the earth floriſhed againe, and brought a moſt ioyfull and frutefull yere, with goodly greene fieldes euery where. Thus their old ſuperſtition being layed away, and idolatrie blowen out and extincted, the hartes and bodies of them all did reioyſe in the liuing God: knowing that he which is the true God, had by his heauenly grace enryched them both with inwarde and outward giftes and goodes. For this biſhop alſo when he came into the countree, and ſawe ſo great a plage of famine there, taught them to get their ſuſtenaunce by fyſſhing. For the ſea and riuers there about them, had great abundance of fyſh. But the people had no ſkill at all to fiſh for any thing els but eeles. And therefore they of the biſhops company gat ſomewhere a ſort of eelenettes together, and caſt them into the ſea, and ſtraight way by the helpe and grace of God they tooke CCC. fiſhes of diuerſe kindes. The which they diuided into three partes, and gaue one hundred to poore folke, and an other to them of whom they had the nettes, and the third they kept for themſelues. By the which benefit the biſhop tourned the hartes of them all much to loue him and they began the more willingly to hope for heauēly things at his preaching, by whoſe helpe and ſuccour they receaued the giftes and goodes of this worlde. At this time did *Edilwach* giue vnto the moſt reuerend biſhop *VVilfrid*, the land of lxxxvij. tenementes where he might place his company that were exiles with him. The name of the place was *Seolesey*. The whiche place is compaſſed of the ſea round about ſauing on the weſt, where it hath an entraunce into it as brode as a man may caſte

The firſt chriſtenīg in Suſſex miraculous.

Selſee.

a ſtone with a ſlinge. Which kinde of place is in Latin called *Pæninſula*, and in Greke χερρονησος. When biſhop *VVilfride* had receaued this place, he founded a monaſterie there which he did binde to monaſtical life and rule, and did put therein monkes: namely ſome of them that he had brought with him. Whiche monaſterie his ſucceſſours are knowen to holde and kepe vnto this day. For vntil the death of king *Ecgbert*, which was v. yeares ſpace, he continewed ſtill in thoſe quarters in great honour and reuerence among all men for his good deſeruing: for he did the office of a biſhop both in word and dede. And bicauſe the king with the poſſeſſion of the forſaid place had giuē him alſo al the goodes and demaynes of the ſame with the groundes and men to, he inſtructed them all in the Chriſtian faithe and baptiſed thē al. Amōg the which ther wer CCC. bond men and bondwemen, whome he did all not only deliuer by chriſtening them from the bondage of the deuil, but alſo by giuing them their freedom, did louſe them from the yoke of the bondage of man.

Selſee the firſt monaſterie in Suſſex now brought to the faith.

How by the prayer and interceſsion of Saint Oſwald the peſtilent mortalitie was taken away,

The. 14. Chapter.

IN this monaſterie att the ſame time there were ſhewed certaine giftes of heauenly grace by the holy Ghoſte, as in which place the tyrannye of the deuill being lately expelled, Chriſt had newly begonne to raigne. One of which thinges we thought good to put in writing to be remēbred hereafter, the which in dede the moſt reuerend father Acca was ofte times wont to tell me, and affirmed that be had it ſhewed him of the bretherne of the ſame monaſterie, a man moſt worthy to be credited. About the ſame very time that this prouince receaued the name of Chriſt, a ſore plage and mortalitie raigned in many prouinces of England, which plage by the pleaſure of Gods diſpenſation and ordinaunce when it touched alſo the foreſayed monaſterie, which at that time the moſt

Miracles in the monaſterie of Selſee in Suſſex.

Reue-

Reuerend and vertuouſe prieſt of Chriſt Eappa did rule and gouerne, and that many bothe of them that came thither with the biſhop, and alſo of ſuch as had bene lately called to the faith in the ſame prouince of the South Saxons were taken daily out of this life, it ſemed good to the bretherne to appoint themſelues to faſte three daies and humbly to beſeke the mercy of God, that he wold voutſafe to ſhew grace and mercy towarde them, and deliuer them from this perilouſe plage and preſent deathe, or at leaſt when they were taken out of this world, to ſaue their ſoules from eternall damnation. There was at that time in the ſame monaſterie a certaine litle boye, that was lately come to the faith, a Saxon borne, which was taken with the ſame ſickeneſſe, and had kept his bed no ſmall time. And when the ſecond day of the ſaid faſting and praying was nowe come, it happened that about vij. a clocke in the morning, as the boy was leafte al alone in the place where he lay ſicke, ſodainly by the appointement of God there vowtſafed to appere vnto him the moſt bleſſed two chiefe Apoſtles S. Peter, and S. Paul. For the boy was of a very innocent and meke mind and nature, and with ſincere deuocion kepte the ſacramente of faith which he had receaued. In this viſion the Apoſtles firſt ſaluted him with moſt gentle wordes, ſaying: Feare not, Sonne, the death, for which thou art ſo penſife: for we wil this day bring thee to the kingdom of heauen. But firſt thou muſt tary til the Maſſes be ſaid, and after thou haſt receaued thy viage prouiſiō, the body and bloud of our Lord, being ſo releaſed both of ſickenes and death thou ſhalt be lifted vp to the euerlaſting ioyes in heauen. Therefore doo thou call for prieſt *Eappa* vnto thee, and tell him, that our Lorde hath heard your prayers and deuocion, and hath mercifully looked vpon your faſtinge, neither ſhall there any one more dye of this plage, either in this monaſterie, or in any of the poſſeſſions that adioyne to the ſame. But as many as belonge to you any where

Faſting againſt the plage.

and

and lye ſicke, ſhall riſe againe from their ſickenes and be reſtored to their former health, ſaue only thow, which this daye ſhalt be deliuered from death, and be brought to heauen to the viſion of our Lord Chriſt, whome thow haſte faithfully ſerued. Which thing it hath pleaſed the mercy of God to doo for you, through the interceſſion of the godly and dere ſeruant of God king Oſwald, which ſometime gouerned the countre of Northumberland moſt nobly both with the authoritie of this temporall kingdome, and alſo in holyneſſe and deuotion of Chriſten pietie which leadeth to the euerlaſting kingdom. For on this very day the ſame king being bodely ſlaine in battaile of the infidels and miſcreants was ſtraight take vp to heaue to the eternal ioyes of the ſoule, and felowſhip of the choſen and electe companies. Let them ſeke in their booke that haue the notes of the departing of the dead, and they ſhall fynd that he was take out of the world on this ſelfe day, as we haue ſayd. And therfor let the ſay Maſſes and geue thankes that their prayer is heard, and alſo for the memory of the ſayd king Oſwald, which ſometime gouerned their nation. For therefore did he humbly pray our Lord for them, as being ſtraungers and exiles of his people. And when all the bretherne are come together to the churche, let them all be houſelled and ſo fyniſh their faſte, and refreſh their bodies with ſuſtenaunce. All the which wordes when the boy had declared to the prieſt being called vnto him, the prieſt enquired of him, what maner of aray and lykenes the men had, which appeared vnto him. He aunſweared, they were very notable and goodly in their aray and countenaunces, and exceding ioyfull and beautifull, ſuch as he neuer had ſene before nor beleued that any men could be of ſo great comlyneſſe and beautie. The one was ſhauen like a prieſt, the other had a long beard. And they ſayd, that the one of them was called Peter and thother Paul, and that they were the miniſters and ſeruantes of our Lorde and Sauiour Ieſus Chriſt

Interceſſion of Saintes.

Maſſe in the memory of Saints.

Christ of whome they were sent from heauen for the sauing and defense of our monasterie. Wherefore the priest belieued the wordes of the boye, and went out by and by and sought in his booke of Cronicles, and found that king Oswald was slaine on that very day. Then called he the bretherne together and commaunded dyner to be prouided, and masses to be sayd, and that they should all communicat after the accustomed maner. And also willed a parte of the same sacrifice of our Lordes oblation to be brought to the sicke boye: which thinge so done, not lōg after the boy died the very same day, and proued by his death, that the wordes were true which he had heard of Christes Apostles. And this morouer gaue witnesse to his wordes, that at that time no creature of the same monasterie was taken out of the world, except him only. By which vision many that might heare of the same, were meruaylowsly styrred and enflamed, both to praye and call for Gods mercy in aduersitie, and also to vse the holesome helpes and medicines of fastinge. And from that time not in that monasterie only, but in very many other places to, the birthe day of the sayd kinge and champion of Christ began yearely to be kept holy with masses and deuout seruice most reuerently.

Howe king Ceadwall slew Edilwach king of the Genisses, and wasted that prouince with cruell death and ruyn.

The. 15. Chap.

IN this meane time Ceadwall a valiant yong man of the royall blood of the *Genißes*, being bannyshed from his countre, came with an hoste of men, and slewe king *Edilwach*, (of Sussex) and wasted that prouince cruelly murdering and spoyling euery where. But he was sone after driuen owt by two *Capitaines* of the kinges, *Berthun*, and *Authun*, whiche from that tyme dyd holde and kepe the dominion of the prouince. The chief of whiche two, was afterward slaine of the same *Ceadwall*, being then kinge in the west countre and the

That is, of Hampshere.

prouince ſubdued and browght into more greuouſe ſubiection then it was before. Againe he that raigned after *Ceadwall* oppreſſed it with lyke miſerie and bondage a great many yeres. Whereby it came to paſſe that the people (of Suſſex) in all that time could haue no biſhop of their own: but were faine, (their firſt byſhop *VVilfride* being callled home againe) to be vnder the dioceſe of the byſhop of the *Geniſſes* which belongeth to the, *VVeſt Saxons*, as many as were in the territory of Selſee.

Howe the Ile of Wyght receaued chriſten inhabitantes, in which Ile two childerne of the kinges blood as ſone as they were Chriſtened, were ſlayne.

The.16.Chap.

AFter that *Ceadwall* had thus obtayned the kingdome of the Geuiſſes or weſt Saxons, he tooke the Ile of *Wight* alſo, which was ſo all giuen to the worſhipping of idols, that he entended vtterly to bannyſh and dryue owt thence all the old natiue inhabitantes, and to put people of his owne countre in their place. For thowghe he was not yet at that time chriſtened and regenerated in Chriſt him ſelfe at it is ſayd, yet he bownd him ſelfe with a vowe, that if he tooke the Iland, he wold giue vnto God the fourth part therof and of all the pray. Which thing he ſo perfourmed, that biſhop *VVilfride* happening to be there at that time a man of his own countree, he gaue and offred the ſame vnto him to the vſe and ſeruice of our Lorde. The ſayd Iland conteyned, as the Engliſh doo rate it, M. CC. tenementes. Whereof was giuen to the byſhop the poſſeſsion of the land of CCC. tenementes. Whiche portion the Biſhop gaue and committed to one of his clerkes named *Bernwini*, his ſiſters ſonne, and appointed there to a prieſt named *Hildila*, to miniſter the worde and baptiſme of lyfe to all that would be ſaued. And here I thinke it not to be paſſed ouer in ſilence, that for the firſt frutes of them that were ſaued throwgh beleuing in the ſame ile, two children of the blood royall being bretherne to Aruald king of the Iland, were crou-

ned

ned with a ſpeciall grace of God. For when the ennemies came on the Iland, they fled and ſcaped to the next prouince of *the Vites*. And there they gat to a place called Stoneſtat, hoping to hyde themſelues from the face and ſighte of the king that had conquered their countree, but they were betrayed and fownd owt, and commaunded to be put to death. Which thing when a certaine abbat and prieſt named *Cimberth* had heard of, whoſe monaſterie was not far from thence at a place called *Redford*, he came to the king which was than in the ſame parties, lying ſecretly to be cured of his woundes that he had taken fighting in the Ile of Wighte, and deſired of him, that if he would nedes haue the childerne put to death, yet they might firſt receaue the ſacramentes of the Chriſtian fayth. The kinge graunted his requeſt, and than he tooke them and catechiſed them in the right faith of Chriſte, and waſſhing them withe the holeſome fonte of baptiſme, made them ſure and in perfyt hope to enter into the kingdome euerlaſting. Anon after came the hangeman to put them to death, which death of this world they ioyfully toke, by the which they douted not but they ſhould paſſe to the eternall life of the ſoule. When after this order all the prouince of great Britaine had receaued the faythe of Chriſte, the Ile of Wight receaued the ſame alſo: in whiche notwitſtanding bicauſe of the miſerie and ſtate of forayne ſubiection, no man tooke the degree of the miniſterie and place of a byſſhopp, before *Daniel*, who nowe is byſſhopp of the weſt Saxons and of the Geuiſſes. The ſituation of this Ile is ouer againſt the middes of the *South Saxons and Geuiſſes*, the ſea comming betwene, of the breadth of three myles, which ſea is called Solent: in which, two armes of the Ocean ſea, that breake out from the maine north ſea about Britanie, do dayly mete and violently ronne together beyond the mouth of the riuer *Homelea*, which ronneth along by the countree off the *Vites* that belong to the prouince of the *Geniſſes*, and ſo entreth

The Vites inhabited Hãpſhere, as the Saxons Suſſex.

Suſſex and Hãpſphere.

into the foresaid sea. And after this meting and striuing together of the two seas, they goe backe and flowe againe into the Ocean from whence they came.

Of the Synode made at Hetdfield, Theodore the Archebishop being there president.

The 17. Chap.

The secõd Synode of the church of Englãd.

AT this time *Theodore* hauing worde that the faith of the church at Cõstantinople was sore troubled through the heresie of *Eutiches*, and wishing that the churches of the english nation ouer which he gouuerned might continew free and clere from such a spot, gathered an assemble of Reuerend prieستes and many doctours, and enquired diligently of eche of them, what faith they were of, where he found one consent and agrement of them all in the catholique faith. Which consent he procured to set forth and commende with letters sent from the whole Synode for the instruction and remembrance of the aftercommers, the beginning of which letters was this. In the name of our Lord and Sauiour Iesus Christ, and in the raignes of our most good and vertuouse Lordes, *Ecgfride* king of the Humbers, the x. yere of his raigne, the viij. yere of the Indiction, and the xvij. day of September, and Edilrede king of the *Marshes* in the vj. yeare of his raigne, and Aldulphe king of the Estenglish, in the xvij. yere of his raigne, and Lothar king of kent, in the vij. yeare of his raigne, being there president and chief Theodore by the grace of God Archebishop of the Ile of Britanie, and of the citie of Caunterbury, and with him sitting in assemblee the other bishops of the same land, most Reuerend men and prelates, hauing the holy ghospelles set before them, at a place called in the Saxon tong, *Hedisfield*, after commoning and conference together had thereuppon, we haue expounded and set fourth the right and true catholique faith in such sort as our Lorde *Iesus* being incarnate in this worlde deliuered it to his disciples, which presently sawe and heard his

wor-

wordes and doctrine,and as the crede of the holy fathers hath leaft by tradition , and generally as all holy men , all generall Councells,and all the whole company of the authentique doctours of the catholique churche haue taught and deliuered. Whome we following in good , dewe , godly , and rightbeleuing maner , according to their doctrine inspired into them from God do professe and beleue , and stedfastly do confesse with the holy fathers,the Father, and the Sonne , and the holy ghoste most verily,and in true and formall proprietie,the Trinitie in the vnitie of one substance and the vnitie in Trinitye, that is to saye,one God in three persons,of one substance , and of equall glorie and honour.And after many like thinges pertaining to the confession of the right faith , the holy Synode dyd also adde to their letters , these thinges folowing . We haue receaued the fiue holy and generall Synodes of the blessed and derebeloued fathers of God , that is to saye , of CCC. xviij. which wer assẽbled at *Nice*,against the most wicked and blasphemous *Arrius*,and his opinions. And of Cl. at *Constantinople* against the madenesse and fond secte of *Macedonius* and *Eudoxius*,and their opinions.And at *Ephesus* the first time , of CC.against the most wicked *Nestorius*,and his opinions.And at *Chalcedõ*,of CCxxx.against *Eutiches* and *Nestorius* and their opinions.And at *Constantinople* the second time where was assembled the fifte Councell in the time of the emperour *Iustinian* the yonger, against Theodore and Theodorete and Ibe, and their epistles and their opinions. And a litle after against *Cyrill*.Also we receaue and admit the Synode made at the citie of Rome in the time of the most holy and blessed Pope Martin,the viij.yere of the Indiction, and the ix . yere of the most godly and good Emperour Constantine.And we worship and glorifie our Lorde Iesus Christ,in such sort,as these men haue done,adding or diminishing nothing:and we accurse with hart and mouth them whome these fathers haue accursed,and whome

The v. firste general councels receaued by a cõmõ consent of the church of Englãd about 800. yeares past.

The 5.

me they haue receaued, we receaue, glorifyeng God the father without beginning, and his only begotten ſonne, begotten of the father before all ages and times, and the holy ghoſt proceding of the father and the ſonne in vnſpeakeable wiſe, according as theſe aboue mentioned, holy Apoſtles, and prohetes and doctours haue preached and taught. And all we, that with Theodore the Archebiſhop haue ſet forth and declared the catholique faith, do hereunto ſubſcribe with our owne handes.

How Iohn the Chantour of the ſea Apoſtolique came into Englande to teache his conninge.

The. 18. Chap.

AT this Synode there was preſent, and alſo confirmed the decrees of the catholique faith a moſt reuerēd man named Ihon, the chief Chantour of S. Peters churche and abbot of the monaſterie of S. Martyns, whiche was come of late from Rome by the commaundement of Pope *Agatho*, hauing for his guyde the moſt reuerend Abbot *Biſhop* ſurnamed *Benedict*, of whome we ſpake before. For when the ſayed *Benedict* had buylt a monaſterie in England, in the honour of the moſt beſſed chief of thapoſtles S. Peter by the mouth of the riuer Were, he came to Rome as he had ofte bene wont to do before with his felowe and helper in the ſame worke *Ceolfride*, (who after him was abbot of the ſame monaſterie) and was receaued moſt honourably of Pope *Agatho* of worthy memorie, of whome he deſyred and obtained for the warrant and aſſurance of the libertie of the monaſterie that he had erected, a letter of priuilege confirmed by the authoritie Apoſtolique in ſuch forme as he knewe the will and graunt of king Ecgfride to be, by whoſe leaue, and liberall gyfte of poſſeſſion and land he had made the ſayd monaſterie. He obtained alſo to haue with him, the foreſayd Abbot Ihon into England, to the entente he might teache in his monaſterie the yearly courſe and order of ſinging, as it was in S. Peters at Rome

In this monaſterie S. Bede was brought vp.

Priuilege from Rome for the libertie of monaſteries.

me. And ſo the ſayd Abbot Ihon did, as ſone as he had commaundemente by the Pope, both with his owne voyce and preſence teaching the chantours and ſinging men of the ſaied monaſtery the order and forme of ſinging and reading: and alſo putting in writing thoſe thinges that appertained to the celebration of highe feaſtes and holy dayes for the whole cõpaſſe of the yere. Which things of his writing haue bene hitherto kept in the ſame monaſtery, and are now euery wher copied out by diuerſe. And the ſame Ihon did not only teache the brethren of that monaſterie, but ſuch as were ſkilled in ſonge came together to here him almoſt from all the monaſteries of the ſame prouince. And many to did earneſtly deſyre and entreat him in ſuch places where he taught to come to them himſelfe. Beſide this office and ſkill to teache ſynging and reading he had alſo an other charge in commaundement from the Pope Apoſtolike, which was that he ſhould diligently learne of what faith the churche of England was, and bring worde thereof at his retourne to Rome. For not longe before there had ben kepte at Rome a Synod by the holy Pope *Martin*, of the conſent of. Cv. biſhops againſt them principally, that preached one only working and will in Chriſte. Which Synode he brought with him̃, and gaue it to be writen and copyed out in the foreſayd monaſterie of the moſte vertuouſe Abbot *Benedict*. For ſuch men had at that time very ſore troubled the faith of the churche of *Conſtantinople*, but by the goodnes and gyfte of our Lorde they were anon eſpied out and conuicted at the ſame time. Wherefore *Agatho* the Pope minding as in other prouinces, ſo alſo in England to be enformed what the Churche was, and howe clere it was from the peſtilent contagions of heretikes, committed this charge and buſynes to the moſt Reuerend Abbot Ihon being nowe appointed to go to England. And therefore when the ſynode, which we ſpake of before, was called together in England for this purpoſe, the

Order of finging and churche ſeruice from Rome.

The hereſy of the Monotholite.

The Pope is informed of the ſtate of the church. *Lege Cipr. lib. 1. epiſt. 3. et Aug. ep. 92. & 93.*

catho-

catholike faith was in them all found clere, ſownd, and vncor rupted. And a copie of the ſame was geuen him to carie to Rome. But in his retourning homewarde, not long after he paſſed the ſea, he fell ſicke by the way and died. His body for the loue of S. Martin, whoſe monaſterie he gouerned, was by his frendes brought vnto Tours, and there buried honorably. For as he went toward England he was gentelly receaued and lodged in that churche, and deſired earneſtly of the bretherne ther that whē he retourned to Rome, he wold come that way, and lodge with them. Finally he toke with him from thence certaine to helpe and ſuccour him both in his iourney, and alſo in his buſynes that he was charged withall: who althoughe he thus died by the way, yet neuertheleſſe the copie of the Catholique faith of England was brought to Rome, and receaued moſt gladly and ioyfully of the Pope apoſtolike, and of al that heard or read the ſame.

How quene Edildred continewed a perpetuall virgin, whoſe body could not be corrupted, nor rot in her tombe.

The. 19. Chapter.

KIng *Egfride* tooke to wife a woman named *Edildride* the doughter of *Anna* king of the Eaſt engliſh, of whom we haue ofte made mention, a man meruailouſe godly and in al pointes notable for vertu both of thought and dede. This ſayd woman had bene wedded to an other man before him, that is to ſaye, to the prince of the South Giruians named *Tonbert*. But he died a litle after he had maried her, and then ſhe was geuen to wife to the foreſayd kinge. With whome ſhe liued xij. yeres, and yet remained continually a pure and glorious virgin, euen as biſhop Wilfrid a man of bleſſed memorie did ſhewe me enquiring of purpoſe of the matter, bicauſe many did doubte thereof, and ſaied vnto me that he coulde of all men be a very ſure witneſſe of her virginitie, for ſo much as kinge *Ecgfrid* promiſed to geue him landes and much money, if he coulde perſuade the quene to vſe his companie, though

though yet he knewe well that she loued no man in the world more then him. And it is not to be mystrusted, but that the same thinge may be done in our time also which, hathe ben sometime done in times paste as trewe histories do witnesse, whereas one and the same lorde geueth the grace, which promiseth to abyde with vs vnto the end of the world. For besyde this, the signe and token of the diuine miracle, in that the flesh of the same virgin buryed could not be corrupted and putrefied, doth well shewe, that she lyued alway vncorrupted and vntouched of any man. Againe it is well knowen, she besowght the king very much and a long time, that she mighte forsake the cares of the world, and haue leaue to go into a monasterie, and ther only to serue Christ the true king. Which when she had at last obtayned, she entred into the monasterie of Abbesse *Ebbe*, who bare a good affection to kinge *Ecgfride*. The monasterie standeth in a towne called *Coludi*, and the aforesayd byshop *VVilfride* gaue her the veale and habit of a nonne. Within a yere after whiche, she was herselfe made an Abbesse in the ile of Ely in which place there was built a monastery of virgins dedicated to God, amonge whom she began to be a very good mother and virgin bothe in examples and also good lessons of heauenly lyfe. Of her it is sayd, that after the time that she went to the monasterie, she wold neuer weare any lynnen but only wollen clothes, and seldome wash herselfe in warme bathes, saue against solemne highe feastes, as Easter, whitsontyde, or twelfetyde, and than would she be the last of all, and with her owne handes and helpe of her handemaydes wold first wash the reast of Christes virgins that were there. Very seldom also excepte on high feastes or for great necessitie dyd she eate more than onse a day, and that continually, on lesse a greater febleneſse dyd let her. From the time of the first comming to prayer together vntill the rysing of the day she abode in the Churche still continewing at her

VVhy the miracles here reported ought not to be mistrusted *Luc. 22.*

Nonnes cõsecrated of bishops

prayers. And there are that ſay, that by the ſpirite of prophecie ſhe dyd foretell both the peſtilence wherof ſhe ſhould dye herſelfe, and alſo did openly in all their preſence declare the nomber of them that ſhowld be taken from this world owt of her monaſterie. She was take away to our Lord in the mids of her company ſeuen yeres after ſhe was made Abbeſſe. And as ſhe her ſelf had willed, ſhe was buryed in a tombe of wood in none other place than in the myds of them in ſuch order and ſort as ſhe departed. After whome ſucceded her ſiſter *Sexburg* in the office of Abbeſſe, which woman *Earcombert* king of Kent had had to wyfe. And when *Edildride* had lyen buried xvj. yeres, it ſemed good to her ſayd ſyſter nowe Abbeſſe, to haue her bones taken vpp, and put in a newe tombe, and remoued into the churche. Whereupon ſhe wylled certaine of the bretherne to ſeke a ſtone, whereof they mighte make a tombe for this purpoſe. And they taking ſhip (for the countree of *Eelye* is round abowt compaſſed with waters and fennes, nor hathe any great ſtones for ſuch purpoſes) came to a certaine litle citie leafte deſolate and vnhabited, the which was not far from thence, and in the englyſh tonge is called *Grandcheſter*, and ſtraight way they found by the walles of the citie a tombe of white marble ready made very fayre, and couered very trym and fyt with a couer of the ſame ſtone: wherby vnderſtanding that our Lorde hadd proſpered their iourney, they gaue him thankes therefore, and browght it to the monaſterie. And when the graue was opened and the body of the holy virgin and ſpouſe of Chriſt taken owt into the light, it was found ſo cleane from corruption, as if ſhe had dyed or bene put in the grownd the very ſame daye, euen as bothe the aforeſayd byſhop Wilfride, and many other that knewe it, beare wytneſſe. But Cinfride a certaine phiſition, whiche was preſent by her bothe when ſhe dyed and when ſhe was taken owt of the tombe, was wonte of more certaine knowledge to tell, that when

The ile of Eelye.

ſhe

ſhe lay ſicke ſhe had a very great ſwelling vnder her arme pit, and they bad me, quoth he, to launce that ſwelling, that the yll humour that was within might iſſue owt. Which when I had done, for the ſpace of two dayes after ſhe ſemed to be ſomewhat better at eaſe, ſo that ſome thowght that ſhe might be cured of her grief. But the third day her former paynes tooke her againe, and ſtraight way was ſhe taken owt of the worlde, and chaunged all paine and death with health and life euerlaſting. And when after ſo many yeres her bones ſhowld be taken owt of the graue, they ſpred a tent ouer the ſame, and all the company of the bretherne on the one ſyde, and ſyſters on the other, ſtode round about ſynging and the Abbeſſe with a fewe other went in, to take vp and bring forth the bones. But ſodainly we heard her within crye owt withe a lowde voyce, Glorie be to the name of God. And anon after, they called me in, opening the entraunce of the tente, where I ſawe the body of the holy virgin of God being taken out of the tombe, and lyeng on the bead like one that were a ſlepe. Then dyd they alſo open the couering of her face, and ſhewed me the wound of the cut, that I had made, healed and cured, ſo that in meruailous wyſe in the place of the open and gaping wound wherwith ſhe was buried there appered than but litle ſmal ſignes of the ſcar. Byſide this, all the lynnen clothes, wherein the body was winded appered hole and ſo newe, that they ſemed to be put abowt thoſe chaſt lymnes but that very daye. And the report is, that when ſhe was grieued with the forſayd ſwelling and paine of her cheeke bone and necke, ſhe tooke great ioye in this kind of diſeaſe, and was wont to ſaye: I knowe moſt certainly, that I worthely doo beare this bourden of paine in my necke, in which I remember that when I was a gyrle, I did beare the ſuperfluouſe and vaine bourdens of tablettes and owches, and I beleue that the ſoueraine pitie of God doth therefore ſend me this grief and paine in my necke, that

VVhat burdens are borne now a dayes of leſſe then kinges children, and yet no grief felt at all?

he may ſo abſoyle and quit me from that gylte of vanitie and lighteneſſe, whereas nowe in ſtede of gold and pretious ſtones the read fire heate and burning ſwelling breaketh out off my necke. It happened alſo that by the touching of the ſame *Clothes wherein the corſe lay, both ſpirits were driuen oute of certaine bodies poſſeſſed, and alſo other diſeaſes healed ſometimes. And it is ſaid, that the tumbe in which ſhe was firſte layd and buried, did heale certaine that were pained in their eyes, which as ſone as they ſet their head to the ſame tombe and prayed, ſtraightway had the griefe of their ſore or dymme eyes taken away. The body of the virgin was taken and waſhed, and layd in newe clothes, and ſo caried into the churche, and put in the other tombe that was brought, where it is kepte vnto this daye, and is had in great reuerence. The ſaid tumbe, founde ready made, was (not without a miracle) ſo apte and fyt for the virgins bodie, as if it had bene of purpoſe made and cut out for her, the place alſo of the head was made by it ſelfe ſeuerally, and ſemed to haue bene faſhioned as iuſte as could be for the bygneſſe of her head. This countree of Ely is in the prouince of the Eaſt engliſh, and conteyneth about CC. houſholdes, and is compaſſed on eche ſyde, as we haue ſaid, lyke an Iland, round about with either fennes or waters. And therefore of the eeles which are plentifully taken in thoſe waters, it hath his name. In this Ile this ſayd handmayde of Chriſt deſired to haue a monaſterie, bicauſe, as we ſayd before, ſhe came of the nation and bloud of the Eaſt engliſh.

*The napkins and partlets taken from S. Paules body healed the ſicke and expelled diuels. Act. cap. 19. c.

In Cambridge ſhire.

An hymne of the ſayd virgin. The. 20. Chap.

THe occaſion ſemeth conuenient to put in this hiſtorie an hymne of virginitie, which many yeares paſt we made in meter, in the lawde and prayſe of the ſayde Quene and virgin, which is in dede therfore verely a Queene, for that ſhe is the ſpouſe of Chriſt. And herein we ſhall followe the cuſtome of the holy ſcripture in the hiſtorie whereof

many

many ſonges and pſalmes are put in amonge, which were (as is well knowen) made in meter and verſe.

A ſong or ſonnet in praiſe of virginitie and in the honour of S. Edildred.

O God, o glorioufe Trinitie, in whome all rule doth alway ſtande,
O glorioufe God, all one in three, ayde thou the thinges we take in hand.
Of wars let Virgils verſe endite, ſing we the pleſant frutes of peace:
Aeneas fights let Virgil write, Chriſts gifts to ſing let vs not ceaſe.
My verſe is chaſt, it is not made, to tell of ſynfull Helens ſtelth,
My verſe is chaſt, ſuch wanton trade, write they that liue in wanton welth.
Of heauẽly gifies to ſpeake I long, not of thaſſaults of ruinous Troy:
Of heauenly giftes ſhalbe my ſong, the which the earth dothe nowe enioye.
Behold highe God commes from aboue, the virgins pure wombe to poſſeſſe (endleſſe.
Behold high God commes for mens loue, them to redeme from death
A maydẽ mother bringes forth a childe, who is the father of al that is,
Borne is a ſon of a mayden myld, Marie the gate of God and blys.
The bleſſed flocke in her delight, mayd and mother of the Deitie,
The bleſſed flocke moſt pure and bright, in pure and chaſt virginitie. (bowe
Her worthineſſe hath made mo ſpring, of this chaſt virgin ſtocke and
Her worthineſſe doth daily bring, mo virgin flowers to bud and blowe.
The fyry flames the virgin pure, S. Agathe neuer ſhranke to byde,
The fyry flames dyd eke endure, Eulalya as gold in fornace tried.
The vgly beaſtes with gaping iawes, chaſt Tecla conquered glorioufly,
The vgly beaſtes with ramping pawes, chaſt Eufeme lead victoriouſly (ſtele nere drad,
The bloddy ſweard with laughing looke, Agnes more ſtrong than
The blooddy ſweard S. Cicilie tooke, great ioy therein no harme

she had.

The world wyde hath flowed in such, triumphing actes of sober harts,
The world wyde hath flowed in much, loue of like chaste and sober partes.
And eke our dayes with one are blest, a noble virgin verilie,
Our Edildride doth shine addrest, with like bright perfit puritie.
Of royall spirite and stocke she came, her father a famouse worthy wighte,
Her royall spirite and noble name, was much more noble in Gods (his sighte
She had also the souereintie of Queene and raigne terrestriall
But she had an higher maiestie of raigne and blysse celestiall,
O virgin bright what sekst thee a man, which hast already thy spouse aboue?
VVhat other husband sekst thee than, Christ is thyne only spouse (and loue.
I thinke that thou herein mighst doo, as dyd the mother of the heauenly king,
That thou both wyfe and virgin too, mighst be like her in that ilke thing.
For when this spowse of God had past, xij. yeres in secular life and raigne,
This spouse of God herselse did hast in life monastically to remaine.
VVher she to heauen wholly bent, florisht in vertues many and hye
Frō thēce her soul to heauē went, to which she did her wholly apply.
This virgins body pure in ground had lyen the space of xvj. yere
Yet was the same as swete and sound, as when it first was layed on bere.
O Christ this was thy worke most true, the very clothes about the corse
O Christ, were faire and hole and newe, long time on them had lost his force.
The dropsy eke that foul disease, these holy shrouds did heale and cure
And diuerse had by thē their ease, of sundrie griefs they did endure.
The furiouse fend that erst beguyld, our mother Eue maliciously
This fend so fell a virgin myld, did put to flight victoriously.
Lo bride of God see and behold, what honour in earthe to thee done is

O spouse

O ſpouſe of Chriſt a thouſand folde is done thee more in heauẽs blys
The ioyfull gifte thou doeſt poſſeſſe, a bride full bright for thy bridegrome,
The ioyfull gifte that neuer ceſſe, lo Chriſt him ſelfe to thee is come.
And thou to him melodiouſly, doeſt ſing with ſwete and tuning voice
To him with hymnes and harmony, new and ſwete ſpouſe thou doeſt reioyce.
The lãbes high throne and cõpany follow thou ſhalt for euer and euer.
His loue and bonde is ſuch to thee, noman there fro ſhall thee diſſeuer.

How biſhop Theodore made peace betwene the two kinges Ecgfrid and Edilfride.

The.21. Chapter.

THe ix. yere of the raigne of *Ecgfride* a battaile was fought betwene him, and *Edilfride* king of the Marſhes, by the riuer of *Trent* in which was ſlaine *Elbuine* king *Ecgfrides* brother a yõg mã of about xviij. yeres of age, and very well beloued of both the countries. For a ſyſter of his named *Oſthride* was wife vnto king *Edilred*. And whereas hereupon there ſemed to ryſe an occaſion and matter of ſharper war and longer enmitie betwene the two kings, and the fierſe peoples, Gods derebeloued biſhop *Theodore* truſting in the helpe of our lord did by his holeſome exhortation, vtterly quenche the fyre of ſo great a perill begonne, in ſuch ſorte that the kinges and people beinge pacified on both ſydes, the lyfe of no man periſhed for the death of the kinges brother, but only a dewe amercement of mony was geuen and payd to the other kinge for amendes. The bondes of which peace did a longe time after endure betwene the ſayd kinges and their dominions.

How the fetters of a certaine priſoner were lowſed, when maſſes were ſonge for him.

The.22. Chapter.

In

IN the foresayd battaile in which was slaine king Elbuine, a certaine notable thing and wel knowen of many, happened, which we in no wise may leaue vntolde, bothe for the profit of the reader and for the glory of God. In the battaill aboue mencioned among other of the souldiers a certaine yonge man named Imma was left for dead: which when he had all that day and night following lyen among the bodies of the slayne men, lyke as he had bene dead also, at laste receaued ayre and breath and reuiued againe, and sate vp, and bound his woundes him selfe, as well as he could resting himself a litle. After he arose vp and begā to go his way seeking where he might fynd some fryndes to see to him and helpe him. But as he so did, he was found and taken of his enemies of the other campe, and brought vnto their Lord, who was an Erle subiecte to king *Edilred*. Of whome being demaunded, what he was, he feared to cōfesse that he was a souldier, and thought better to answer that he was a poore husband man of the countre, and one that had wyfe and children, and that he came forth with such other as he was to bring vittailes to the souldiers. But for all this the sayd Lorde suspected him and willed his woūdes to be looked vnto: and when he began to wex hole, he cōmaunded him at night season to be kept in bondes, leaste he should scape away: but beholde no bondes could holde him, but as sone as they were gone that had bound him, his bondes and fetters wer straight way loosed. For he had a brother, whose name was Tūna, a prieste and Abbot of a monastery in the citie, which of his name is called vnto this day Tunnacester: who when he heard that his brother was slaine in the battaile came to seeke, if he might happely fynd his bodie. Where he finding one that was in all pointes like him, and thinking it to be him in dede, brought him to his monasterie, and buried him honorably, and did often times cause masse to be saied for his soule: By the saying of which masses that

An example for the cōfirmatiō of purgatory.

that, which I sayd, came to passe, that noman could bynd him, but that he was straight way loused againe. Then the Erle that kepte him began to wonder here at, and to enquire of him, what the cause was that he coulde not be bound, and whether perhaps he had about him any loosing letters, such as men talke of that he could not be bound by the vertue of them. But he aunsweared, that he knewe no such arte nor conning: but I haue a brother, quod he, in my countre, one that is a priest and I knowe that he thinkes I am slaine, and therefore doth oft saye masse for me: and if I were nowe in an other world, my sowle showld be there loused from paynes throughe his intercessions and prayers as my body is here from bondes. And while he was thus kept a certaine space in the Erles howse, some that marked him more diligently, sawe by his countenaunce, behauiour, and talke, that he was not (as he had sayd) of the common poore sort of people, but of some good house and degree. Therefore the Erle called him secretly, and examined him more straightly of whence he was. Promising that he wold doo him no harme in the world, if he wold playnly vtter and shewe himselfe, what he was. Which thing when he had done, and declared himselfe to be one of the kinges seruauntes, wel, quoth the Erle, I knewe by thy wordes and awnsweres, that thow were no husbandman of the countre. And thou art well worthy to dye nowe, for that all my bretherne and kynnesmen were slaine in that battaile, yet I will not put the to death, for breaking of my faith and promyse. And therfore as soone as he was full cured, the Erle sent him to *London* and solde him to a marchant of Friseland. But neither he, nor any man els as he was lead thither, could bynd him by any meanes. And yet his enemies dyd lay on him many and sundry kindes of fetters which yet allwaies were loosed. When he that hadd bowght him, sawe, that he cowld be kept and holden in no bondes, he gaue him leaue to ransome himselfe, if he were able.

The sacrifice of the Masse propitiatory.

For after abowt viij. a clocke in the morning when masses began to be sayd, his bondes and fetters were euer lowsed. And thus vpon his othe either to come againe, or els to send his ransome, he was let go, and came to kent to kinge *Lodhere*, who was sonne to the sister of Quene *Edildrede* of whom we haue spoken before, and himselfe had bene sometime a seruaunt of the sayd Queenes. There he sued to the kinge for so much as wold pay his ransome, which he obtained, and sent it (as he had promised) to him whose prisoner he was. Afterward he retourned to his countree, and came to his brother, and declared him in order all the aduersities that had happened vnto him, and also what comfortes and succours he had had in the same. And he knewe, by that his brother told him, that his bondes were loosed at those times specially, in which masses were said and songe for him. He vnderstoode also, that the other helpes and succours that happened to him in his danger, came of the heauenly gyfte and grace throwgh his brothers intercessions and offring of the holy holsome hoste and sacrifice. Many that heard these thinges of this man, were styrred vp and enflamed in fayth and godly deuotion, vnto prayer, vnto almesse and charitable dedes, and to offer to our Lorde hostes of the holy oblation and sacrifice, for the deliuery and reliefe of their frindes, that were departed this worlde. For they vnderstood thereby and knewe, that the holesome blessed sacrifice was effectuous to the euerlasting redemption and ransoming bothe of sowle and bodie. This storie was told me of one of them that heard it of the very man in whome it was done, and therfore knowinge it to be true and certaine, I dowbted no whit, to put it into this our ecclesiasticall historie.

Of the lyfe and death of Abbesse Hilda.

The 23. Chap.

An. 680. THe yere following after this, which was, the yere of thincarnation of our Lorde DCLXXX. the most deuowt and god-

godly ſeruaunt of Chriſte Hilda Abbeſſe of the monaſterie, that is called Streanes halch(as we before mentioned)after many heauenly dedes that ſhe did in this world,paſſed owt of this lyfe to receaue the rewardes of the lyfe of heauen,the xvij.day of Nouember, when ſhe was three ſcore and ſix yeres of age. The which nomber of yeres equally diuided into two partes, ſhe lyued,the firſt xxxiij. in ſecular lyfe withe moſt noble and worthy conuerſatiõ, and as many after did ſhe dedicate to our Lord more nobly and worthely in monaſtical life.For ſhe was come of noble birth, and was the dawghter of kinge *Edwins* nephewe named *Hererike*, with which kinge alſo at the preaching of *Paulinus* of bleſſed memorie the firſt byſſhopp of Northumberland, ſhe receaued the fayth and ſacramentes of of Chriſte, and dyd ſyncerely kepe the ſame, vntill ſhe deſerued to come to his ſight and viſion, whome only to ſerue after ſhe had determined, and forſaken this ſecular lyfe and world, ſhe went to the prouince of the Eaſt engliſh. For ſhe was allied to the king there,and from thence ſhe deſyred, if ſhe might by any meanes,to forſake her countre and al that euer ſhe had,and go into Fraunce, and there in the monaſterie named *Cate* to leade a pilgrimes and exuls lyfe for our Lordes ſake, that ſhe might the more eaſyly deſerue to enioye an euerlaſting countre in heauen. For in the ſame monaſterie her ſyſter *Hereſwide* mother to *Adulphe* king of the Eaſt engliſh did at the ſame very tyme lyue vnder rules and diſciplines of religion abyding and looking for the crowne euerlaſting:whoſe example ſhe mynding to followe and liue a ſtraunger out of her owne countree, dyd abyde in the ſaid prouince one hole yeare. After which being called home againe into her countree by biſſhopp *Aidan*, ſhe had deliuered her the landes of one Lordeſhip at the north coaſt of the riuer Were,in which ſhe liued alſo the ſpace of one yeare,and lead a monaſticall lyfe with a fewe other of her companie.After this ſhe was made Abbeſſe in the mona-

sterie that iscalled *Heortheu*, which monasterie had bene builte not long before of the godly and deuout handmayed off Christ *Heiu*. Which is said to be the first woman in the prouince of Northumberland, that tooke the vowe and habit of a Nonne, being blessed and consecrated by bisshop *Aidan*. But not long time after the making of the monasterie she departed thence to the citie of *Calcaria*, whiche is called of the englishmen *Calcacester*, and there she appointed to abyde and continewe. Now this other handmayd of Christ *Hilda* being placed to rule this monasterie, dyd strayght procure to order and dispose the same in all pointes with regular lyfe and discipline, in such wise as she could be best enstructed of them that were learned. For both bishop *Aydan*, and as many religious persons as knewe her, for the great wysedome and loue to serue God, that was in her, were wont ofte times to visit her, louingly to helpe her, and diligently to instructe her. Thus when she had certaine yeres gouuerned this monasterie in great obseruation and straighnes of regular lyfe and order, it was her chaunce to take in hand the buylding and disposing of a monasterie in the place called *Straneshalch*, which busynes committed vnto her she finished with all speede and diligence. For she fournished and framed it with the same rules and orders of regular lyfe, with which she had disposed the other monasterie before. And truly she dyd there teache singularly the workes of righteousnes, deuotion, chastitie, and other vertues, but specially of peace and charitie, in such wise that after the example of the primitiue church, there was none riche there, none poore, but all thinges common to all, for nothing semed peculiar and priuate to any one. She was of such wysedome, that not only all meane persons in their necessities, but also kinges and princes dyd seke and find counsel of her: Such religious men, as liued vnder her gouernãce, she made to bestow their time in the reading of the holy scriptures, and in the exercise of the workes

Vow and habit monasticall.

Colchester.

of

of vertue, that out of her monaſtery many might eaſely be founde, mete and worthy mē to ſerue the church, and the aultar. And in dede we haue ſene in a ſhort ſpace fiue biſhops oute of the ſame monaſterie, all, men of ſingular merite and holyneſſe, whoſe names are theſe *Boſa*, *Adda*, *Oſtfor*, *Iohn*, and *VVilfride*. Of the firſt we haue ſpoken before, howe he was conſecrated biſhop of *Yorke*. Of the ſecond to ſpeake ſhortly, he was made biſhop of *Dorciſter*. Of the two laſt we ſhall ſpeake afterwarde, of which the one was conſecrated biſhop of *Hagulſtad*, and the other of *Yorke*. Of the middlemoſt let vs nowe ſay ſomewhat. When he had in both the monaſteries of Abbeſſe *Hilda* diligently applied the reading and ſtudieng of the ſcriptures, at laſt deſiring more perfecte exerciſes, he came to kēt to the Archebiſhop *Theodore* of bleſſed memorie. Where hauing continewed a certaine ſpace and ſpent his time in holy ſtudies and reading, he found alſo the meanes to go to Rome, which at that time was counted a thing of great vertue and deuotion. From thence retourning home againe to England, he went vnto the prouince of the *Victians* ouer which king *Oſric* raigned than, and there he remained a long time, preaching the word of faithe, and alſo giuing himſelfe for an example of life to all that knewe and heard him. At which time the biſhop of that prouince named *Boſelus* being ſo ſicke and weake, that he could not himſelfe fullfill the office a biſhop, by all mens iudgement and conſent the foreſaid man was elected and choſen biſhop in his place, and at the cōmaundment of king Edilred was conſecrated by biſhop *VVilfride* of bleſſed memorie, who at that time was byſhop of the Middleengliſh. For *Theodore* tharchebiſſhop was than dead, and none other as yet made biſhop for him. In which prouince a litle befor, that is to wytt, before that foreſaid man of God *Boſelus*, one *Taifrid* a man moſt ſtout, couragiouſe and well learned and of an excellent wyt, was elected biſhoppe out of the monaſterie of the ſaid Abbeſſe: but he

Dorchefter in Barkeſhere.

In holy Ilond.

Going to Rome accompted a matter of deuotion in our primitiue church.

was taken away and died before his time, ere that he might be consecrated. This foresaid handmayde of Christ Abbesse *Hilda*, whome, all that knewe her, were wont to call mother for her notable grace and godlinesse, was not only in her owne monasterie an example of lyfe to them that were with her, but also to many other that were far of she ministred occasion of saluation and amendement, to whom the happy report of her doing and vertuous liuing came. And so was fulfilled the dreame, that her mother *Bregoswid* had, when this was but an enfant. For when her husband *Heriric* was out of his coũtre as an outlawe vnder *Cerdix* kinge of the Britons, where also he was att last poysonned, she sawe in a dreame, that he whom she sought with al diligẽce, was as it wer sodainly takẽ out of her sight that no signe aud token of him any where did appere. But as she yet busily sought for him, she foũd by and by a very pretious ouch and iewel vnder his garmẽt, which as she did wel marke and cõsider it semed to shine and glister with brightnesse of so great a lighte, that it filled all the borders of Britannie, with the grace thereof. The which dreame was proued true in her doughter, whome we speake of. Whose lyfe not to her selfe only but to many other that wold lyue well, did geue examples of the workes of light. But nowe when she had many yeres ruled this monasterie, it pleased the mercifull worker of our saluation, that her holy soule should also be examined and tried with long sickenesse of the body, that after the example of the Apostle, *her vertue might be made perfect in infirmitie and weakenesse.* 2 Cor. 12. For she was striken with feuers, and begã to be greuously vexed with the heate, and was in the same wise sicke and deseased for the space of vj. yeres. In all which time she did neuer omit and let passe, both, to giue thankes to her creatour, and also to teache and enstructe openly and priuatly the flocke cõmitted to her charge. For by her owne example she warned them all, both to serue our Lorde dewly when he geueth them their bodely

dely health, and alſo thanke him continually and faithfully in worldly aduerſities, or bodely infirmities and ſickeneſſe. And thus the ſeuenth yere of her ſickneſſe, the grief and paine tourning toward the hart and inward partes ſhe came to her ende and laſt day in this worlde, and about the crowing of the cocke after ſhe had receaued the viage prouiſion of holy howſell ſhe called vnto her he handmaides of Chriſt that were in the ſame monaſterie, whome as ſhe admoniſhed and counſelled to kepe the euangelicall vnite amonge them ſelues and with other, at the very laſt worde and making of this her exhortatiō ſhe gladly and willingly ſaw the houre of her death yea rather (to ſpeke with Chriſts owne wordes) ſhe paſſed from death vnto lyfe. In which very night our almightie Lord vouchesafed to reuele her death and departing by a manifeſt and plaine viſion in an other monaſterie that was a good way of, named *Hacanes*, the which ſhe had buylt the ſame yere. For there was in the ſame monaſterie a certaine Nonne named *Begu* which had ſerued our Lord in monaſticall conuerſation and bleſſed virginitie xxx. yeres and more. This Nonne taking her reaſt at that time in the dortour howſe, heard ſodainly in the ayer the knowen ſound of the bell, wherewith they were wonte to be called vp to prayers, when as any of them was called out of the worlde. And opening her eyes (as ſhe thought) ſhe ſawe the roofe and top of the houſe vncouered, and all aboue full of light. Which light as ſhe earneſtly marked and looked on, ſhe ſawe the ſoule of the foreſayd handmaid of God in that light caried vnto heauē, accompained and lead by Angells. And as ſhe then ſtarted out of her ſleape, and ſawe other ſyſters taking their reaſt about her, ſhe knewe and perceaued, that that which ſhe ſawe was ſhewen her either in a dreame or in ſome viſion of minde. And by and by ſhe roſe vp for ouermuch feare that ſhe had, and ranne to the virgin, which was then gouerneſſe of the monaſterie in the Abbeſſe ſtede,

whoſe

whoſe name was Frigit,and with much weping and teares,and drawing long ſigthes told her that the mother of them al Abbeſſe *Hilda* was nowe departed this worlde, and with a mer uailouſe great light,which ſhe ſawe, and company of Angells leading her,aſcended vp to the gates of euerlaſting lighte and felowſhip of the heauenly citiſens. Which when ſhe had heard, ſhe raiſed vp all the ſiſters, and called them to churche, willing them to be occupied in prayers and pſalmes for the ſoule of their mother. Which thing as they diligently did the reſt of of the nighte,at the breake of the day there came certaine bretherne from the place where ſhe died, to bring worde of her departing. Which the other aunſwered that they knewe of before.And when they had declared in order howe and when they had learned the ſame, it was found that her paſſing was ſhewed them by the viſion at the very ſame houre, that they reported her to paſſe out of the world.And with a goodly conſent and agreement herein it was by the worke of God ſo diſpoſed,that when the one ſawe preſently her departing out of this lyfe,at the ſame time the other did knowe her entring into the perpetuall lyfe of ſoules. Theſe two monaſteries are diſtant a ſonder almoſt xiij.myles. It is alſo reported, that in the ſame monaſterie to, where the foreſayd handmayde of God died, one of thoſe vowed virgins to God, that loued her more then the reſt had her departing ſhewed vnto her the ſame night in a viſion, and ſawe her ſoule go to heauen with angells, which thing the very ſame houre it was done ſhe opened and declared to thoſe handmaydes of Chriſt that were with her and called them vp to pray for her ſoule, and that,before the reaſt of the company knewe of her departing:which thing to be ſo, was anon after declared to the hole company when morninge came.For at that houre this Nonne was alone ſeuerally with certaine other handmaydes of Chriſte,in the outmoſt places of the monaſterie, wher ſuch as were

re ſuch wemen as were newely come to religion, were wonte to be tried and abide the time of probation, vntill they were inſtructed in the rule and order, and then taken into the felowſhip of the reaſt, and profeſſed.

Howe the gyfte of ſynging was miraculowſly giuen to a certaine brother in the monaſterie of this Abbeſſe.

The. 24. Chap.

IN the monaſterie of this Abbeſſe there was a certaine brother notably endewed with the ſpeciall grace of God, whiche was wont to make ſonges and meters fit for religiō and godly meditation, in ſo much that what ſo euer he learned of the holy ſcriptures by other mens expounding, he tourned and made the ſame anon after with poeticall and muſicall wordes ſet together withe wonderfull ſweteneſſe and melodie in his owne mother tonge. With whoſe verſes and ſonges the mindes of many men were ofte enflamed to the contempt and deſpyſing of the world, and deſire of the euerlaſting lyfe of heauen. After whome diuerſe other among the engliſh men aſſayed to make godly and deuowt meters, but noman cowlde matche his connyng therein. For he learned this arte of ſinging and making, not towght of men, nor by any mans helpe, but he receaued the gyfte therof freely by the only ayde and grace of God. And therefore he cowld neuer make any fond or vayne balade, but ſuch things as belonged to religion and godly meditation were only mete to come owt of his religiowſe and godly mowth. For as long as he was a ſecular man, which was, tyll he was well ſtriken in age, he neuer had learned any ſuch matter of ſinginge. In ſo much that ſometimes at the table, when the company was ſet to be mery, and agreed for the nonſe, that eche man ſhowld ſyng in order at his cowrſe, he, when he ſawe the harpe to come nere him, roſe vp at myds of ſupper, and gat him owt of doores home to his owne howſe. And as he ſo dyd on a certaine time, getting him owt of the

place where they were drinking and making mery together, to the ſtable among the beaſtes which he had appoynted him to kepe and looke to that nighte, and when the howre of ſlepe came, was gone his way quietly to bed, as he laye, he dreamed that acertaine man ſtoode by him, and bad him, God ſpede, and calling him by his name, ſayd to him, *Cednom*, I pray thee ſinge me a ſonge. Whereto he made awnſwere and ſayd, I can not ſynge. For that is the matter why I came owt from the table to this place here, bicauſe I cowld not ſinge. But yet, quoth he againe that ſpake with him, thow haſt ſomewhat to ſyng to me. What ſhall I ſyng? quoth he. Sing, quoth the other, the begynning of al creatures. At which awnſwere he began by and by to ſinge in the lawde and prayſe of God the creatour, verſes which he had neuer heard before, of which the ſenſe and meaning is thys. *Nowe muſt we prayſe the maker of the heauenly kingdome, the power of the creatour, his cownſell and deuyſe, the workes and actes of the father of glorie. Howe he being God eternall was the maker and author of all miracles, whiche firſt vnto the children of men created heauen for the top of their dwelling place, and after the omnipotent keper of mankinde created the earthe for the flowre thereof.* This is the meaning, but not the order of the wordes which he ſange in his ſleape. For verſes be they neuer ſo wel made can not be tourned out of one tonge into an other word for worde, without leaſing a great pece of their grace and worthyneſſe. Now when he awooke and roſe vp, he remembred ſtil by harte all the thinges that he had ſonge in his ſlepe, and dyd ſtraight way ioyne thereto mo wordes in the ſame maner and forme of meter, and made vp a ſong fytte to be ſonge and applyed to God. And on the morowe he came to the farmar or baylie vnder whome he was, and tolde him of the gifte that he had receaued, and being browght to the Abbeſſe he was commaunded in the preſence of many learned men to tell his dreame, and rehearſe the ſong, that it might by

the

the iudgement of them all be examyned and tryed, what or whence the thing was which he reported. And it ſemed to them all, that ſome heauenly grace and gifte was graunted him of our Lorde. For more triall whereof they recited vnto him the proceſſe of ſome holy ſtorie or example, willing him, if he cowld to tourne the ſame into meter and verſe. Which he tooke vpon him to doo and went his way, and on the morowe after came againe and browght the ſame made in very good meter, which they had willed him to doo. Whereupon ſtraight way the Abbeſſe acknowledging and embracing this grace and gifte of God in the man, enſtructed and exhorted him to forſake the world, and the lyfe thereof, and to take the monaſticall lyfe and profeſsion vpon him. Which he did and was thereupon by the commaundment of the Abbeſſe placed in the company of the bretherne, and by her appointement tawght and enſtructed in the courſe of holy ſcripture. But he what ſoeuer he cowld heare and learne, would afterwarde thinke vpon the ſame againe by him ſelfe, and chewinge theron lyke a cleane beaſt at his cudd, would turne it into very ſwete meter, and melodiouſly ſinginge the ſame, made his teachers to become his hearers againe. His ſonges were of the creation of the world, and beginnyng of mankynd, and al the ſtorie of Geneſis, of the going of Iſrael out of Aegipt, and their entring into the land of promiſe, and of many other hiſtories of the holy ſcriptures. Of thincarnation of our Lord, of his paſsion, reſurrectiō, and aſcenſiō into heauē, of the cōming of the holy ghoſt, of the doctrine and preaching of the Apoſtles. Alſo he was wont to make many ſonges and meters of the dread of domes day and iudgement to come, of the horrible paynes of hell, and of the ioyes and ſwetenes of the kingdome of heauen. And many other alſo of the benefits and iudgementes of God. In al which, his endeuour was to pull away men from the loue of wickednesſe, and ſtyrre them vp to the loue and readineſſe

of vertue and good lyfe. For he was a man very deuout and religiouſe, and humbly obedient to his rules and diſciplines. And very zelouſe and feruently bent againſt them that would doo otherwiſe. And therefore he ended his lyfe with a good ende. For when the houre of his departing was at hande, he was taken before and diſeaſed xiiij. dayes with bodyly ſickeneſſe, and yet ſo temperatly, that he might all that tyme both ſpeake and walke. There was there by, a litle houſe into whiche they that were ſicke were wont to be brought, and ſuch as were lykely ſhortly to dye. This man deſyred him that ſerued him, the ſame eueninge before the night that he ſhould depart out of the world, to go and prouide him a place to reaſt and lye in that houſe. The other maruailed why he deſired the ſame, for he was nothing likely to dye ſo ſone. But yet he did as he was bid. When they were there placed, and were meryly talking and ſporting amonge themſelues and them that were there before, being now about midnight he aſked and enquired of them all, whether they had the ſacrament there within. What nede, quoth they, is there of the ſacrament, for your tyme is not come to dye yet, that are ſo meryly talking with vs, as a man in good health. But yet, quoth he againe, doo ye bring me hither the ſacrament. Which when he had taken in his hand he aſked them, whether they were all of a quiet minde and perfit charitie toward him, without any quarell, grudge, debate, and rancour. They aunſweared all, that they were of very good mynd and will toward him, and far from al wrath and diſpleaſure: and they aſked him againe, whether he bare good will and affection toward them. He aunſweared by and by, I do beare, my dere children, a quiet and good mynd to all Gods ſeruauntes. And there withall arming him ſelfe with that heauenly foode made him ready to enter into the other lyfe. Then he aſked, howe nyghe the houre was, that the bretherne ſhould ryſe to ſaye their night laudes and ſeruice to our Lord, It is not far of, quoth

The fermary.

Reſeruation of the bleſſed Sacrament.

Howſeling before death.

quoth they. Wel than, quoth he, let vs abyde and tarie for that houre. And blesinge himselfe with the signe of the holy crosse he layd downe his head on the bolster, and so falling a litle in a slomber ended his lyfe in quiet and silence. And thus God wrought with him, that euē as he had serued our Lord with a simple, plaine, pure mynde and quiet deuotion, so lykewise he might come to the sight and vision of God, leauing this worlde with a quiet and still death. And that also the tounge whiche he had made and inuented so' many goodly meters and holesome wordes in the prayse of the creatour of all, might conclude and shut vp the last wordes in the praise and lawde of the same, blesing himselfe, and commending his spirite into the hands of our Lord. It appereth also by these thinges that we haue tolde, that he knewe before and forsawe the time of his departing.

Blesing with the signe of the crosse.

Of a vision that appered to a certaine man of God before that the monasterie of the towne Colodon was burned.

The 25. Chap.

ABout this time the monasterie of virgins, which standeth in the towne of Coludon of which we haue made mention aboue was through negligence by a great missortune consumed with fire. Which thing notwithstanding happened also for the wyckednes of them that dwelled in the same, and specially of the chief and elders thereof, as all men might easyly see that knewe it. And the open scourge of God dyd mercifully whippe them euen at the beginning, that being thereby corrected they might lyke the *Niniuites* tourne awaye the wrath of the iust iudge from them by fastings, weaping, and prayers. In the same monasterie there was a certaine man a Scotborne named *Adaman*, leading a very deuout lyfe vnto God in chastitie, abstinence and prayer, in such sort, that he neuer dyd eate nor drinke, saue only eche Sonday and thursday: and oftētimes also he passed ouer whole nightes watching

A Nunnerie burned for the sinnes of the inhabitāts.

in prayer: which ſtraightnes of hard lyfe he began at the firſt of dewtie and neceſsitie to amend his former ſyn and yl liuing, but in proceſſe of time he had tourned that neceſsitie into a continuall cuſtome. For whereas in his youth he had committed a certain greuouſe offenſe and ſin, that coming ofte to his mynd and remembrance, conſidering in his hart the greatnes thereof, he abhorred it and trembled therat excedingly, and feared the pouniſhement of the ſharp iudge vppon him for the ſame. Reſorting therefore to a prieſt and hoping of him to lerne ſome remedy of ſaluation, he confeſſed his ſyn to him, and deſyred him to giue him counſell, whereby he might flee and eſcape the wrath of God and vengeaunce to come. The prieſt when he had heard his offenſe and ſin, ſaid. A great woũde requireth a greater cure and medicine: and therefore geue thy ſelfe to faſtinges, and prayers, as much as thou art able, to the ende that *coming before the face of our Lorde in confeſſion* thou maieſt deſerue to fynde him mercifull vnto thee. But he for the paſſing grief of the giltie conſcience that held him, and deſyre that he had to be ſone aſſoyled of the inwarde bondes of ſynnes wherewith he was laden, ſayd: I am yonge of age, and ſtrong of bodie. And therefore what ſoeuer ye put me vnto, ſo that I may be ſaued in the day of our Lorde, I will eaſely beare it all, and thoughe ye bid me to ſtand the whole night and ſpend it in prayers, and paſſe ouer the whole weke in abſtinence. It is very much (quod the prieſt) to endure the whole weke without ſuſtenaunce of the bodie, but it ſuffiſeth to faſte two or three daies at onſe. And this doo thowe vntill I come againe to the after a ſhort time, and ſhewe thee more fully what thou muſt doo, and howe long thou muſt continewe in penaunce. After which wordes the prieſt appointed him what penaunce he ſhoulde doo, and went his way. And through a ſodaine occaſion that happened he paſſed into Ireland, where he was borne, and came not to him againe,

Cõfeſsiõ to the prieſt.

Pſal. 94.

Penaunce enioyned.

as

as he had promiſed to doo. Yet the yong man remembring both his commaundement, and alſo his owne promiſe, gaue himſelfe wholly to weping, penaunce, holy watchinge and continence, in ſuch wiſe that (as I ſayd before) he neuer tooke ſuſtenaunce ſaue only thurſdaies and ſondayes, but continually faſted all the other daies of the weke. And when he had heard that his ghoſtly father was gone into Ireland, and there departed, euer after from that time he kept this maner of faſting, according as it was firſt appointed him. And the thing which he had onſe begon to doo for compunction of his ſyn and dread of Gods vengeance, the ſame did he nowe, without lotheſomneſſe or weryneſſe, yea with pleaſure and delight for the reward that followed, and for the feruent loue of God. And as he nowe long time had continewed diligently the ſame, it chaunced that on a certaine day he went out of the monaſterie to ſome place a good way of, hauing one of the bretherne with him in his companye. And when they had done their iourney and were comming home againe, drawing nere the monaſterie they beheld and vewed the goodly high building of the ſame, wherat the man of God braſt out all into teares, and with his weping countenaunce bewrayed the heauynes of his harte. Which thing when his fellowe ſawe, he aſked him why he ſo did. O quod he, al theſe buildinges that you ſee, both the common that belong to many, and the priuate houſes of particular perſons ſhall ſhortly be tourned into aſhes and conſumed by fyre. Which he hearing, as ſone as they came into the monaſterie, found the meanes to tell that to the mother of the couent, named Ebba. Who being troubled at ſuch a warning and fortelling, as good cauſe was, ſent for the mā vnto her, and enquired the whol matter of him diligētly, and how he knewe the ſame. Of late, quod he, being occupied at night time in watching and ſaying of pſalmes, I ſodainly ſawe one ſtand by me, of a ſtraunge and vnknowen fauour. At whoſe

pre-

preſence when I was ſore afraide, he bad me not to feare, and then in familiar wiſe he ſpake to me thus and ſayd. Thou doeſt well in that this night time of reaſt, thou haſt had the ſtrength, not to geue thy ſelfe to eaſe and ſleape, but to be occupied in watching and praying. Whereto I aunſwered and ſayd, that I knewe my ſelfe to haue great nede to continewe in holſome watching, and to make diligent and dewe interceſſion to our Lord for my ſynnes. Thou ſayeſt true, quod he farther, that thou and many other haue nede to redeme and ſatiſfie for their ſynnes with good workes, and at ſuch time as they are at leaſure from worldly paines and buſyneſſe, to labour the more freely for the deſyre of euerlaſting wealth: but yet very fewe doo ſo. For right nowe haue I walked through all this monaſterie in order, and looked in euery ſelle and bead, and of them all, ſauing thee, haue I found not one occupied aboute the ſauing of his owne ſoule: but they are all both men and wemen either depely drowned in ſleape, or watching vnto wickednes and ſyn. For the litle houſes that were made to pray or reade in, are nowe tourned into chambers of eating and drinking, and talking, and other enticemente of yll. And the virgins, vowed vnto God, contemning the reuerence and regard of their profeſſion, as ofte as they haue any leaſure thereto, do occupie themſelues in weauing and making fine clothes, wherewith they may ſet forth themſelues lyke brydes, to the daunger and great perill of their eſtat and profeſſiō: or els to get thē the loue of ſtrangers and men abrode. And therefore is there worthely prepared from heauen for this houſe and them that dwel therin a greuouſe puniſhment and vengeance by fyre. Then quod the Abbeſſe, And why wold ye not ſoner tell me herof when ye knewe it? Forſooth, quod he, I feared ſo to doo for reſpecte of you, leaſt ye wold perhap be ouermuch troubled therewith. And yet take ye this comfort herein, that this plage and puniſhment ſhall not fall in your dayes. This viſion being ſpread

Abuſes of religious perſons puniſhed by God from heauen.

abrode

abrode and knowen, they of the place began ſomewhat to feare for a fewe daies, and to amend them ſelues, and leaue their naughty lyfe. But after the death of the Abbeſſe they retourned to their old naughtyneſſe, yea and to worſe to. And when they ſayd and thought themſelues in peace and ſaftie, they were anon ſtricken with the puniſhment of the foreſayd vengeance. All which thinges to haue bene thus done in dede, the moſt Reuerend Giles my felow priſte reported vnto me, who lyued than in the monaſtery: and afterward, (for that many dwellers there went thence bycauſe of this ruyn) lyued a long time in owr monaſterie, and there dyed. This haue I thowght good to put in our hiſtorie to this end, that we might warne the reader and put him in mynd of the workes of owr Lorde, howe dreadfull and terrible he is in his iudgementes and counſelles ouer the children of men. And that we ſerue not at any time the alluremẽtes and prouocations of the fleſh, lytle fearing the iudgement of God, leaſt perhap his ſodaine wrath ſtrike vs, and ſcowrge vs iuſtly and ſharply either with temporall loſſes and plages, or els deale more hardly with vs and take vs quite away to perpetuall paine and perdition.

Of the death of king Ecgfride and king Lother. The 26. Chap.

THe yere of thincarnation of our Lord DCLXXXIIIJ. *Ecgfride* king of Northumberland ſent *Bertus* his captaine generall with an hoſte of men into Scotland, and miſerably ſpoyled and deſtroyed the harmeleſſe ſeely people, which had euer bene great frindes to the engliſh nation, in ſo muche that the hand and force of the enemie ſpared not the very churches and monaſteries. Yet the men of the Ile as far as they were able dyd both reſiſte and withſtand force with force, and alſo calling on the ayd of Gods mercy, dyd long with continuall curſinges make ſupplication to be reuẽged from heauen. And although ſuch as curſe cannot poſſeſſe the kingdome of *An.* 684

heauen, yet it is beleued, that they which for their vnmercyfulnes were worthely accurſed, dyd ſhortly ſuffer the punyſhmentes of their wickednes by the vengeance of God. For the next yere after this, the ſame king againſt the aduiſe and counſell of his frindes, and ſpecially of *Cutbert* a man of bleſſed memorie, who of late had bene conſecrated byſſhopp, dyd raſhly and vndiſcretly go forth with an armie to waſte the prouince of the Redſhankes. Who making as thowghe they fled, browght him vnto the ſtraightes of the hilles where was no paſſage, and there with the moſt parte of his hoſte that he had browght with him, he was ſlayne the xl. yere of his age, and xv. yere of his raigne, and xx. day of maye. And in dede (as I ſayd) his frindes and counſell would not ſuffer him to begyn this war, but euen as the yere before he wolde not giue eare to the moſt Reuerend father *Ecgbert*, for ſettinge vpon Scotland that dyd him no harme, ſo was this nowe giuen him for a punyſhment of that ſyn, that he wold not harken vnto them that labowred to call and ſtaye him from his owne deſtruction. After which time the hope and proweſſe of the dominion of the Engliſh began much to decaye and go backeward. For the Redſhankes recouered againe their landes and poſſeſsions whiche the Engliſh men did hold, and the Scottes that were in Britaine, and alſo a certaine part of the *Britons* got againe their freedome and libertie, which they hitherto haue yet theſe xlvj. yeres or thereabowt. Where among many of the engliſhmen that were eyther ſlaine with the ſwearde or made bondmen, or ſcaped frō the land of the Redſhankes by fleeing, the moſt reuerend man *Trumwini*, which had bene byſhop ouer them there, departed with his company that were in the monaſterie of Ebbercune, the which ſtandeth in the Englyſh region, but nighe vnto the ſtraight that diuideth the landes of the engliſh and the Redſhankes. And commending his felowes to his frendes abrode in diuerſe monaſteries where he beſt might, him-

The welſhmen.

himselfe went to the ofte mentioned monasterie of Gods seruantes and handmaydes, named *Streaneshalch*, and there chose him his abyding place: where with a fewe other of his company he lead his lyfe a long time of yeres in monasticall straightnesse, very profitably not to himselfe only, but to many other also. At which time there gouerned the same monasterie a certaine virgin of the kinges blood named *Elflet*, and their mother *Eanflede* togither, of whome we haue before made mention. But when this byshop came thither, the good and vertuouse Abbesse found thereby not only great helpe in her charge and gouernaunce, but also comforte to her owne lyfe and conuersation. After king *Ecgfride* succeded in the kingdome *Altfrit* a man very well learned in the scriptures, who was said to be *Ecgfrides* brother, and sonne to king *Oswine*. This man dyd nobly and worthely recouer the decayed and destroyed estate of the kingdome, thowghe the boundes and greatenes thereof were nowe more narowe. This same yere, which was from thincarnarion of owr Lorde DCLXXXV. dyed *Lothere* *An.635.* king of kent the vj. daye of February, when he had raigned xij. yeres after his brother *Ecgbert*, who raigned jx, yeres. For this Lother was wounded in the battaile of the *South Saxõs*, the which *Edrich* the sonne of *Egbert* fowght against him, and while he was at surgerie in curing he dyed. After whome the sayd, *Edrich* raigned one yere and an halfe. Who departing without issue, that kingdome was for a space throwghe vncertaine and foraine kinges sore decayed and destroyed, vntyll the lawfull and legitimat king *Victred*, who was *Egberts* sonne came and was quietly settled therin, who both by good religion and princely prowesse deliuered his people from foraine forse and inuasion.

Howe Cutbert the man of God was made bisshop, and howe he liued and tawght while he yet was in his monasterie and monasticall conuersation.

The.27. Chapter.

Holy Ilō-de. The Ileof Cochette.

IN that ſame yere that king *Egbert* ended his lyfe, he cauſed (as we haue ſayd) *Cutbert* an holy and reuerend man to be conſecrated biſhop of the church of *Lindeſſarre*, who had lyued a ſolitarie lyfe many yeares in great continencie bothe of body and mynde, in a very ſmal yle, called, *Farne*, whiche lyeth diſtant from the ſaid churche of *Lindiſſarme* almoſt ix. myles a good waye in the mayne Ocean ſea. This man from the firſt beginning of his childhode was alwaies feruently deſyrouſe of religiouſe lyfe, and when he was growen ſomewhat toward mans ſtate, he tooke both the name and habite of a monke. For he entred firſt into the monaſterie of *Mailros*, which ſtandeth on the banke of the riuer Tyne, and was at that time gouuerned of Abbot *Eata*, the mekeſt and mildeſt man of a thouſand. Afterward he was taken from thence, and made biſhopp of the dioceſe of Hagulſtald or Lindiſſarne, as we haue a foreſaide. The which ſee was before gouuerned by *Boiſill* a man of great vertues, and graces and of a propheticall ſpirite. Whoſe humble and diligent ſcholer *Cutbert* had bene, and learned of him the knowledge of the holy ſcriptures, and examples of good workes. Which man after he was gone to God, *Cutbert* was made head of the ſame monaſterie, where both by the authoritie of his maſter, and example of his owne dooing he inſtructed and brought many vnto regular lyfe and diſcipline. Neither did he only giue vnto the monaſterie both admoniſhementes and examples of vertuouſe and regular lyfe, but alſo laboured to tourne the common people far and nere thereabout from the lyfe of their careleſſe conuerſation, to the loue and longing of the ioyes of heauen. For many folke at that time did profane and defyle the fayth that they had with wicked workes and dooinges, ſome alſo in the time of the great death and plage, ſetting at nought the ſacramentes of fayth (wherewith they were endewed) ranne to the erroneous medicins and ſorceries of idolatrie, as though they wer

The life of S. Cutbert being yet a monke.

able

able by enchantementes or withcrafte, or any other ſecrete arte and coning of the deuill to ſtaye and kepe of the plage ſent from God the creatour. Both which ſortes of people to correcte, and reproue their erroneouſe and yll dooing this good father would go out of the monaſterie ſomtime on horſebacke, but moo times on fote, and come to the villages lyeng thereabout, and preache the way of truthe to them that were aſtraye. Which thing alſo *Boiſill* was wont to doo in his tyme. For it was the maner of the people of England at that time, that when any of the clergy or any prieſt came to a village, they would all by and by at his calling come together to heare the worde, and willingly harken to ſuch thinges as were ſaied, and more willingly followe in workes ſuche thinges as they could heare and vnderſtande. Nowe this man *Cutbert* had ſuch a grace and ſkill in vtteraunce, ſuch a zele in perſuading, ſuch an Angels face and countenaunce, that none that was preſent durſt preſume to hyde the ſecrettes of his hart from him: but dyd all openly declare in confeſsion the thinges that they had done: both for that they thoughte that the ſame could in no wyſe be hid from him, and alſo that they might be ſhryuen and cleanſed from their ſynnes throughe the dewe frutes of penaunce as he ſhould appoint them. This good man was wont to reſorte vnto thoſe places and villages moſt commonly that ſtoode a far of in ſtipye and craggie hylles, and whiche other men were afraid to come at, or els being lerned lothed to viſit bicauſe of the vnſemely dwelling and vplandiſh rudeneſſe of the inhabitants. And yet he dyd ſo ioyefully giue himſelfe to this godly and charitable labour, and ſo diligently inſtructed them with good and holeſome doctrine, that he would go out of the monaſterie oftetimes, and not come home againe in an whole weke, ſometimes not in two or three, yea not in a whole moneth, but all that time tarie in the hylles among the poore folke of the countree, exhorting them to the ioyes of

heauen both with the worde of preaching, and worke of vertuouſe example. When this reuerend ſeruante of our Lord had lyued many yeares in the monaſterie of *Mailros*, and excelled in great ſignes of vertues, the moſt reuerend Abbot there *Eata* remoued him to the yle of Lindesfarne, that he might there alſo ſet forth to the bretherne the keping of regular diſcipline both with the authoritie of an head and ruler, and alſo expreſſe and ſhewe the ſame by his owne doing and example. For this moſt reuerend father did at that time gouuerne the ſame place as Abbot thereof. Though of olde time in that place both the biſhop was wont to abyde together with his clergie and miniſters of his church, and the Abbot with the monks, who did alſo notwithſtanding belong to the houſhould, and cure of the biſhop. For *Aidã* which was the firſt biſhop of that place, came thither with monkes being alſo a monke himſelf, and did there place and begyn monaſticall lyfe and conuerſation: enen as before alſo the bleſſed father *Auguſtine* did in kent, as is well knowen, and as we haue declared before, at what tyme as the moſte reuerend Pope Gregorye wrote to him, on this wyſe.

In the firſt booke the. 27. chap.

Foraſmuch as, dere brother, it is not mete for you that are enſtructed and brought vp in monaſticall rules and orders to be and dwell ſeuerall from your clergie and chapplins in the churche of England, which is of late by the worke and grace of God brought vnto the faith, you muſt therefor vſe this lyf and cõuerſatiõ which our fathers vſed in the beginning and ryſing of the primitiue churche, amõg whom noman did call any thing his, of all that they had: but all thinges were common among them.

Howe the ſame man lyuing an anchors ſolitarie life did by praying bring furth water out of a ſtone ground, and alſo receaued graine by the labour of his hande out of ſowing time.

The. 28. Chapter.

AFter this, *Cuthberte* encreaſing in the merite of religiouſe and holy deuotion came alſo to the ſecret ſilence of an Anchors lyfe and contemplation. And bicauſe many

many yeres paſſed, we haue ſufficiently writteh of his life and vertues both in heroicall verſe, and in proſe, yt ſhall ſuffiſe at this preſent only to rehearſe this much, that at his going to the iland he proteſted to the bretherne and ſayd: If the grace and goodnes of God doo graunt me in that place, that I may liue by the worke of mine owne hande I will gladly abyde there: if not I will God willing very ſhortly retourne to you againe. Now this place was quite deſtitute both of water and graine and wodde, and alſo not mete for any man to dwell in bicauſe of the wicked ſpirits and fendes that haunted there. Yet at the prayer and deſyre of the man of God it became ſuch in all reſpecte, that it mighte well inough be enhabited. For at his comming the euill ſpirits went their way. Which enemies being ſo driuen out, and that he had made himſelfe a narrowe and ſmall dwelling place, compaſſed about with a trenche, and with the helping hand of the bretherne had bylded neceſſarie howſes in the ſame, that is to ſaye, a chappell and a common dwelling place, he commaunded the brethern to make a pyt in the pauement of the ſame dwelling place. Which they did, and yet the earth was very hard and ſtonye, and ſemed not to haue any moiſture in the world, nor any vaine of water or ſpring in it. But the next day at the faith and praiers of the ſeruaunt of God, the pyt was found full of water, which vnto this day doth geue ſufficient vſe and aboundance of that heauenly grace to all that come thither. Beſide this he deſyred to haue ploughing tooles brought him and wheate withall, and when he had laboured and made ready ground before and ſowen it in dewe ſeaſon, it ſo happened that at the very time of ſommer ther grewe therof not only no eares, but not ſo much as any blade or graſſe. Wherefore when the bretherne came to viſit him as their maner was, he willed barly to be brought him, to ſee if happely the nature of that ſoile, or the will of the highe geuer were, that the ſede of that graine could growe any better

The life of S. Cutbert writen by S. Bede, is extant in the. 3. tome of his workes.

there

there. Which when it was brought him, and that he had ſowen it in the ſame field, out of all ſeaſon of ſowing, and out of all hope of hauing any frute againe, yet there aroſe and grewe vp anon corne plentifully, and gaue to the man of God the ioyfull refreſhing and ſuſtenaunce of his owne labour. And when he had there ſerued God ſolitarily many yeres (for the banke wherewith his houſe was compaſſed and trenched about was ſo highe, that he could ſee nothing els out of it, but heauen, which he thyrſted and longed to enter into) it happened at the ſame time, that there was a great ſynode aſſembled in the preſence of king *Egfride* by the riuer of *Alua*, at a place called *Atwiforde*, which ſignifieth as much, as, at the two fordes, in which Archebiſſhop *Theodore* of bleſſed memorie was preſident, and there this foreſayd man with one mind and conſent of them all was choſen to be biſhop of the churche of *Lindiſſarne*. Who when he could in no wiſe be drawen out of his monaſterie for all the meſſengers and letters that were ſent him, at laſt the foreſayd king himſelfe hauing the moſt holy biſhop *Trumwine* with him and many other religiouſe parſons and men of power and authoritie, did paſſe ouer vnto the Iland. Alſo many of the bretherne of the ile of *Lindeſſar* came thither for this purpoſe: all which on their knees moſt earneſtly deſyred and required him for Gods ſake and with weping teares in our Lords name they beſought him ſo longe, that they made his eyes ſtand full of ſwete teares to, and ſo they gat him out of his caue, and brought him to the Synode. And when he came thither, though much againe his owne will he was ouercomed by the one aſſent and will of all the reaſt, and compelled to ſubmit his necke to beare the yoke and office of a biſhop. And the wordes that forced him moſt, were, that the ſeruaunt of God *Boiſil* (who did with the propheticall ſpirite he had, foreſhew many things that ſhould fall after him) had alſo propheçied and fortelde that *Cutberte* ſhould be biſ-

The third Synod of the engliſh church.

ſhop

ſhop. Nowe his conſecrating not appointed to be ſtraight way but after the winter paſſed which then was at hand, in the feaſt and ſolemniſation of Eaſter it was finiſhed at Yorke, in the preſence of the foreſayd king *Egfride*, where there came to his conſecrating vij. biſhops, of whome *Theodore* of bleſſed memorie was chief and primate. He was firſt elected and choſen to be biſhop of *Hagulſtad* dioceſe in Trumberts place, who was depoſed from the ſame. But bycauſe he rather deſired to be of *Lindiſſarne* churche, in which he had ſometimes lyued, it ſemed good, and was appointed that *Eata* ſhowld retourne to the ſee of *Hagulſtad*, of whiche he had firſt bene made byſhop, and *Cutberte* ſhowld haue the chardge and iuriſdiction of *Lindisfarne* Churche. And when he had thus taken vpon him this degree and office of byſhop, he dyd ſetforth and adorne the ſame with the workes of vertues and holineſſe, following the example of the bleſſed Apoſtles. For he dyd bothe with continuall prayers make interceſsion for the people committed vnto him, and with moſt holeſome exhortations ſtyrred them to thirſt after the ioyes of heauen. And (the thing which moſt of all is wont to helpe and farther teachers) ſuche thinges as he towght other folke to doo, he firſt in his owne dooing gaue example of the ſame. For he was aboue all thinges feruent in the fyre of Gods loue and charitie, modeſt and ſober in the vertue of patience, excedingly giuen to deuotion of praying, affable and familiar to all men that came to him for comfort and counſell. For he tooke this for a kynde of prayer too, if he dyd helpe and ſuccour with his exhortation ſuch as were weake and vnperfecte, knowing that he that ſayed, *Thow ſhalt loue thy lord God*, ſayed alſo, *Thow ſhalt loue thy neighbour as thy ſelfe*. He was alſo notable for his abſtinence and ſtraight lyuing, euer panting after the hope of heauenly thinges with great contrition and compunction of harte. Finally when he offred the hoſte of the holeſome ſacrifice vnto God, he commen-

Cõſecration of biſhops with a number of biſſhops.

S. Cutbert the example of a good Biſſhoppe.

S. Cutberts deuotion at maſſe time.

mended his prayers to our Lord not with a voyce lyfted vp on highe, but with teares powred owt from the botome of his harte. Thus when he paſſed ouer two yeares in his byſſhoppricke, he went againe to his ile and monaſterie, being warned by the oracle and admonyſhment of god, that the day of his death was nowe at hand, or rather the entraunce and beginning of that lyfe, which only in dede ſhould be called lyfe. Which thing he himſelfe at the ſame tyme dyd after his playne and ſimple maner open vnto certayne, but in darke and obſcure wordes, yet ſuch as were afterwardes playnely vnderſtanded. And to ſome to he dyd vtter and reuele the ſame in very open and playne wordes.

Howe the ſayd byſhop dyd foretell his death to be very nighe at hand vnto Herebert a vertuous prieſt.

The. xxix. Chapter.

FOr there was a certayne prieſt reuerend for his vprightnes and perfection of lyfe and maners named *Hereberte*, which had a longe time bene coupled to this man of God in the bond of ſpirituall loue and fryndſhip. For lyuing a ſolitary lyfe in the yle of that great wyde lake, owt of which ronneth the head and beginning of the ryuer of *Derwent*, he was wont to viſite Cutbert euery yere, and to heare the good leſſons of eternall lyfe at his mouth. When this vertuous prieſt heard of his comming to the citie of *Lugubalia*, he came after his accuſtomed maner deſyryng to be enflamed more and more to the blyſſe and ioyes aboue by his holeſome exhortations. Who as they ſate together, and dyd inebriat one an other with the cuppes of the lyfe of heauen, among other thinges the byſhop ſayd: Remember brother *Hereberte*, that what ſoeuer ye haue to ſay and aſke of me, yow doo it nowe: for after we departe the one from the other, we ſhall not mete againe and ſee one an other with the eyes of the body any more in this world. For I knowe well, that the time of my departing is at hand, and the laying

away

away of my bodyly tabernacle ſhalbe very ſhortly. Which thinges when he heard, he fel downe at his feete, and with heauy ſighes and powring teares I beſeke yow (quoth he) for our Lordes ſake, forſake me not, but remember your moſt faythfull fellowe and companion, and make interceſsion to the high and tender pitie of God, that we may departe hence vnto heauen together to behold his grace and glorie, whome we haue in the earth ſerued and honoured together. For yow knowe that I haue euer ſtudied and laboured to liue after your good and vertuous inſtructiõs, and what ſoeuer I offended and omitted throughe ignoraunce and frailtie, I dyd ſtraight way doo mine endeuour to amẽde the ſame after your ghoſtly coũſel, wil, and iudgement. At this earneſt and affectuouſe requeſt of his, the byſſhop gaue him ſelfe to his prayers, and anon being certified in ſpirite that he had obtayned the thing that he beſought of our Lorde: Aryſe (quoth he) my dere brother, and wepe not, but reioyce with all gladneſſe. For the highe mercy of God hath graunted vs that we haue praied for. The truth of which promiſe and prophecie was well proued in that which befell after. For after they departed a ſonder, they ſawe not one an other bodyly any more, but on one ſelfe ſame day, which was the xix, day of Marche, their ſoules went out of their bodyes, and wer ſtraight ioyned together againe in the bleſſed ſight and viſion, and caryed hence both to the kingdome of heauen by the handes and ſeruice of Angels. But *Herebert* was firſt tried and pourged in the fyre of longe ſickeneſſe, by the diſpenſation of our Lordes goodnes and pitie, as it is credible, that ſuch want of merite and perfection as he had, more than bleſſed Cutbert, the ſame might be ſupplied in the purging pain of long chaſtening ſickeneſſe, ſo that being made equall in Gods grace and fauour with his fellowe that was interceſſour for him, euen as he ſhould depart out of the body at the ſelfe ſame time with him, ſo he might alſo deſerue to be receaued into the ſelfe ſame

Quomodo in vita ſua dilexerunt ſe, ita in morte nõ ſunt ſeparati.

As they loued in their lyfe ſo in their death they were not ſeuered.

and lyke seate of perpetuall blysse. This moste reuerend father dyed in the Ile of *Farne*, and at his death he besought the bretherne most earnesty, that he might be buried there in the same place, where he had no small tyme serued and bene in warfar for our Lorde. But yet at laste ouercomed with their requeste, he was content, that he might be brought to *Lindisfarne Ile*, and layed in the churche there. In the meane time, these thinges done *VVilfride* the most reuerende bisshopp kepte the bishoppricke of that churche one yeare vntill an other was elected to be made byssHoppe for *Cutberte*. After whiche tyme *Eatbert* was consecrated, a notable man in the knowledge of the holy scriptures, and also in the dewe keping of heauenly preceptes and lessons, and most of all in doing of almes and dedes of charitie, in so much that according to the old lawe he gaue euery yeare to poore folke the tenth not only of his cattle, but of all graine, frute and apples, and some parte of his clothes and apparaill to.

Holy Hond

Howe the bodye of Cutbert after xj. yeares burieng, was founde free from corruption and rotting. And howe the succeSSour of that byssHoppricke passed owt of the worlde not long after.

The 30. Chap.

THe ordinance and dispensation of God willing to shewe more largely abrode in howe great glorie the man of God Cutbert lyued after his deathe, whose highe godly lyfe before his deathe excelled notably by many and often signes and miracles, dyd put into the myndes of the bretherne xj. yeares passed after his buriall, to take vpp and remoue his bones: thinkinge to fynde them all drye, the bodye being nowe consumed and brought to duste as dead bodies commonly are, and so to put them in a newe toumbe, and laye them againe in the same place, but somewhat aboue the floure and pauement, for the more reuerence dewe thereunto. Which

mynde

mynde and entent of theirs they did declare to *Eadbert* their biſſhop, who agreed to the ſame, and bad them remember to doo it on the daye of his departing. And ſo they did. And when they opened the tumbe, they founde the body all whole and ſounde, as if it were alyue, and the lymmes, ioyntes, and ſynowes ſofte and pliable, muche liker a ſleping bodye than a dead. Alſo all the clothes, that were about hym, ſemed not onely without wem or any blemiſh, but alſo as freſh faire, and bright, as when they were newe and firſt made. Whiche when the bretherne ſawe, they were ſtriken ſtraight with a great feare, and with all haſt went to ſhewe there byſſhopp what they had found, who as it happened was that tyme ſolitarie abyding alone in the fartheſt place from the churche, being cloſed rounde about with the flowing and ebbing fluddes of the ſea. For there was he wont alwayes to kepe the tyme of Lent, and alſo xl. dayes before Chriſtmas in greate deuotion of abſtinence, prayer, and teares. In which place alſo his reuerend predeceſſour *Cutberte* before that he went to the Ile of *Farne*, did at certaine tymes ſecretly ſerue our Lorde in ſpirituall warfare. And they browght hym a part of the clothes that were about the holy bodye. Which he both receauing thankefully as acceptable preſentes, and moſt gladly reioyſing to heare of ſuch miracles (for he kiſſed the clothes with a great affection as if they were yet about the fathers bodye) put ye on (quoth he) newe clothes aboute the bodye for theſe that ye haue brought me, and ſo laye it againe in the cheaſt that ye haue prouided therefore: I knowe moſte certainly, that that place ſhall not remaine longe emptie, which is hallowed with ſuch a ſpeciall grace of this heauenly miracle. And howe happie is he, vnto whome our Lord the author and giuer of all blyſſe will voucheſafe to giue leaue and lycence to reaſte in that place? Theſe and many lyke thinges when the byſſhoppe had ſayed with many teares, and gre-

The deuotion of biſſhops in times paſt.

ate compunction, and trembling tounge, the bretherne dyd as he had bydden them, and wounde the bodye in a newe clothe, and put it in a newe cophin, and ſo layed it aboue the pauement of the chauncell. And ſhortely after the dere beloued of God *Eadbert* the byſhopp was taken with a bytter and burning diſeaſe, the which dayly encreaſed and waxed more feruent, ſo that not longafter which, was the ſixte day of Maye, he departed out of this world, and went vnto God. And his body was alſo layed in the graue of the bleſſed father *Cuthert*, with the cophim ouer him, in which they had put the vncorrupted bodie of the ſayd father. In which place ſignes and miracles ſometimes done in reſtoring the ſicke to their health, do beare witnes and confirme the merite and vertuouſe lyues of them bothe. Of which miracles we haue longe ſynſe put certaine in memorie in the booke of his lyfe. But yet we haue thought it conuenient to adde thereto certaine in this hiſtorie alſo, which we happened to heare and learne of late.

Howe a certaine man was cured of the palſey at his tombe. The 31. Chapter.

THere was in the ſame monaſterie a certaine monke named *Beadwegen*, whoſe office of longe time was to ſerue ſuch geaſtes and ſtraungers as came, and is alyue yet to this daye, a man of whoſe much deuotion and religiouſe conuerſation all the bretherne and ſtrangers that reſorte thither to beare witneſſe and teſtifie. And that obediently and dewly he doth the office put vnto him, only for the reward that he looketh for aboue. This man on a certaine day when he had waſhed in the ſea the mantels or clothes that he occupied in the hoſpitall, comming home againe was in the myd way ſodainly taken with a paine in his bodie, in ſuch wiſe that he fell downe on the earth, and laye flat on the ground for a ſpace, and could ſcant at laſt get vp againe. And when he was

ryſen

ryſen vp he felte the halfe part of his body from the head to the fete to be greuouſly taken and ſtryken with a palſey, and ſo with much paine he came home to the howſe leaning on a ſtaffe. The diſeaſe grew and encreaſed litle, and litle: and when night came, was waxen ſo greuouſe and painfull, that the next day he was ſcant able to ryſe vp or go by himſelfe. Into which paine and aduerſitie he being thus brought, conceaued in his mynd a profitable way and counſell, which was to get him to the churche by ſome meanes or other as well as he could, and enter into the tombe of the bleſſed father *Cutberte*, and there vpon his knees humbly to beſeche the highe ſoueraine goodnes of God, that either he might be deliuered from the anguiſh and paine, if it were ſo good and profitable for him, ot els if it behoued him to be lõger chaſtened with that grief by the gratiouſe prouiſion of God, that he might then patiently and with meke mynd beare and ſuffer this paine and afflicton put vpon him. And as he had deuiſed and purpoſed in his mynd, ſo he did in dede, and bearing vp and ſtaying his feble lymmes with a ſtaffe he went into the churche, and there fell downe proſtrate at the corſe of the man of God, praying with feruent entent and deuotion that through his helpe and interceſſion our Lorde wold be good and mercifull vnto him. And as he was at his prayers falling as it were in a certaine ſofte ſlumber, he felte (as he him ſelfe was afterward wont to tell) like as a great brode hand touche his head in that place where the grief was, and with the ſame touching paſſe along ouer all his body to the very feete, on that ſyde where the paine laye, and there with al by litle and litle the grief wẽt away, and ſtraight therõ followed perfecte health: which done he awoke forthwith, and roſe vp ſound and hole and geuing thankes to our Lorde for his health, came and ſhewed the brethern what had chaunced vnto him. And at the great reioyſing of all men he retourned againe to the office and ſeruice that he was wonte diligently

gently to doo, being nowe as it were made better and more seruisiable by this tryeng and examining scourge of God. The clothes also wherewith the holy body of *Cutberte* was clad either before in his lyfe time, or after when he was dead did not want the grace and gyfte of healing the sicke: as who so will reade, shall fynd in the booke of his lyfe and vertues.

In the third tome of S. Bedes workes.

How a certaine man of late at S. Cutbertes reliques was cured of a great sore in his eye.

The. 32. Chapter.

YET this one thing is not to be passed ouer or vnspoken of, which three yeares passed was done by and at his reliques, as was tolde me by the same man on whome it was done. And it was in the monasterie, whiche is buylt by the riuer of Dacore, and thereof hath his name, in whiche that time *Swithert* a good religiouse man was head and Abbot. In that monasterie there was a certaine yong man, that had a foule vnhansome swelling in the lead of his eye, the which daily grewe bigger, and was lyke to put him in danger of the losse of his eye. The physitians layed salues and plaisters thereto to assuage the swelling, but they could doo no good: some men wold haue it to be cut of, other sayed no, for feare of a farther danger. And thus the foresayd poore brother continewed in this case no small time, and could get no helpe at mans hand against this perill of the losse of his eye, but rather it daily encreased and waxed worse, till at last it was his chaunce through the grace and goodnes of God to be healed sodainly by the reliliques of the most holy father S. *Cutbert*. For, when the monkes had found his body not rotten nor corrupted after it had many yeres lyen buried, they tooke partes of the heare of his head, which in maner of reliques they might giue or shewe for a signe of the miracle to their fryndes when they came, and desyred the same. A litle

parte

parte of these reliques were at that time in this monasterie, in the keping of one of the priestes there named *Thridred*, who now is Abbot of the house. Which mā on a certaine daye went to the churche and opened the shrine of reliques, to geue a parte therof to a frynd of his. At what time it chaunced, the yong man which had the sore eye, was present in the churche. And when the priest had geuen his frynd such parte therof, as he wold, he gaue the rest to the yong man to lay vp againe in his place. Who by a good motion and minde that came to him, as sone as he had receaued the heares of the holy head, tooke thē and put them to his sore eye, and helde them there a space to kepe downe and assuage the greuouse swelling therewith. And that done he layed the reliques vp againe in the shrine as he was bidden, beleuing that his eye should shortly be healed by the heare of the man of God, wherewith he was touched. And his faith and belief deceaued him not. For it was at that time (as he was wont to tel) about vij. of the clocke in the morning. And as he thought vpō his busynes and wēt about other thinges as the daye required, towarde none the same day, he hapned sodainly to touche his eye, the which he felte and found with the eyled and all, as whole and sounde, as if ther had neuer bene sene any blemyshe or swellinge therin.

If they which now preach only faith, had such faith they should see such miracles now.

THVS ENDETH THE FOVRTH BOOK OF THE HISTORIE OF THE CHVRCH OF ENGLAND.

THE FIFTE BOOKE OF THE HISTORY OF THE CHVRCH OF ENGLAND.

How Aedilwalde Cutberts ſucceſſour lyuing a ſolitary and heremytes lyffe alayd by prayer for certaine of his Bretherne a greate tempeſt in the ſea.

The. 1. Chapter

THE famous and reuerende father *Aedilwalde*, which by vertuous and worthy behauiour of him ſelfe many yeres in the monaſtery called *Inripe*, brought the office of prieſthoode taken vppon him in greate reuerence and eſtimation, ſucceded Cutbert the man of God in practiſe of that ſolytary and lonefull lyffe, which he paſſed in *Farne* iſland before he was made biſhoppe. Whoſe worthyneſſe and good lyfe, that all men may more euidently perceaue, I will declare one miracle wrought by him as one of the ſame company for and in whome it was wrought, declared to me: to wit *Gutfride* a faithfull ſeruante of Ieſus Chriſte by vocation a prieſt, who afterwarde was Abbot of the ſame church of Lyndiſfarne where he was brought vpp. I came (ſaide he) with ij. other off my bretherne to *Farne* Iſland deſyring to ſpeake with the reuerend father *Aedilwald*. And when we had talked with him a whyle to our greate comforte, and afterwarde receiuing his bleſsing haſte nyd homewarde againe, beholde, ſodainly as we were in the mydeſt off the ſea, the caulme in which we ſayled was taken awaye, and ſo greate a tempeſt and terrible ſtorme came vppon vs, that neither with ſayle nor ower we coulde preuaile, nor preſently looke for any thinge but deathe. And when we ſtriuing longe with the wynde and the ſeas to no effecte, looked

Holy Ilond.

looked backe at the lenght, if perchaunce by any posible meanes we might returne backe to the Iland agayne from whence we came, we manifestly perceaued that on euery syde with leeke tempest our iourney was staied, and retourne intercepted: and no hope of escape in our selfes: Afterwarde when we descried the lande a farre of and looked stedely towardes the same, we sawe in *Farne* iflande that vertuous and holy father *Aedilwalde* come out of his caue to loke howe we sayled awaye. For as sone as he heard the blusteringe of the winde, and rage of the Ocean sea, he came foorthe to see what might happen and chaunce to vs. And when he sawe vs labouring harde against the surges of the sea, and in cleane desperation of recouering the lande, he fell downe vppon his knees: and prayed to almighty God, father of our Lorde Iesus Christ to deliuer vs from that present daunger of death: And when he had ended his prayer, he appeased the rage of the sea in such sorte, that the violence of the storme all together ceasing, we had winde and wether at will without any surges of the sea or greate waues of water, vntill we came to lande. When we were on grounde, and had layde our shippe at ancre, streytwayes the same storme and tempest which for our sakes was a litle whyle alayed, beganne againe, and ceased not his rage all that daye, to thende it might be geuen vs to vnderstand, that the litle caulme which happened, was geuen of God from heauen at the contemplation of that godly mans prayer, to deliuer vs oute of daunger. This vertuous man, high in fauour with God continued in *Farne* isfland xij. yeares, and there died: but he is buried in *Lindisfarne* isfland: Nere to the place where the bodyes of the forementioned bishops lye: in saincte Peter the Apostle his church. These thinges were done in kinge *Elfrides* raigne, who was kinge of Northumberlande xviij. yeares after his brother *Ecgfride*.

Howe byshoppe Iohn cured a dumme man, with blessinge of

hym.

The 2. Chap.

Of S. Iohn of Beuerlake.

IN the beginninge off this kinge his raigne when biſſhoppe *Eata* was dead, *Iohn* famous for his integritie and pure lyfe tooke the biſhoppricke of *Hagulſtald* vppon him: of whome his neare and familiar acquaintaunce were wonte to reporte many ſtraunge miracles aud vertues wrought at diuerſe ſeuerall tymes: and ſpecially amongeſt all other, *Berethum* ſometime his deacon, but nowe Abbot of the monaſtery caulled *Inderwodde*: a man woorthy of all reuerence and credit for his truethe: off the which I haue thought good to committ one or two to your memories. There is a ſecrett and ſolytary manſion place compaſſed aboute with a greate wood, and cloſed rownde with a deeke diſtant from *Hagulſtalde* not paſte a myle and a halffe, but diuided with the riuer Tine whiche runneth betwixte them boothe, hauing a churche yard off ſaincte Michael the archangell where this holy man was wounte to ſeiourne and make his abode very often, as occaſion, and time ſerued, with a fewe of his companions, and geue him ſelffe moſt earneſtly to prayer and ſtudie, but ſpecially in the Lent. And when att a certaine tyme (lent being at hand) he came thither to abyde after his accuſtomed manner, he commaundid thoſe that were aboute him to ſeeke ſome poore begger, and impotent Lazar, whome he might haue wyth him all the time of his continuaunce there, to extende his charitie and deale his almes vnto. There was in a towne not farre off, a younge man, that was dumme well knowen of the biſſhoppe (for he vſed to come before him oftentimes to receiue his almes:) the which was neuer able to ſpeake ſo much as one worde. Beſides, he had ſuch an vnſemely ſore in his head, that in the crowne and hyer partes there coulde not a heare take roote, only a fewe euill fauored rough heares ſtoode ſtaringe rounde about his temples. This impotent *Lazar* the biſhop com-

commaunded to be brought thither, and a harbour made for him within the precinct of his house, where he might ordinarilye euery day receiue his almes: And when one weke of Lent was past, the next sounday he willed the poore man to come into him: when he was come, he bydd him put oute his tounge, and shewe it vnto him, and takinge him by the chinne, made a signe of the holy crosse vppon his tounge: and when he had so signed and blessyd it, he commaunded him to plucke it in againe, and speake sayinge, speake me one worde, say *gea, gea*, which in the english tounge is a worde off affirmation and consent in such signification as yea, yea. Incontinent the stringes of his tounge were loosed, and he sayd that whiche he was commaunded to saye. The bishoppe added certaine letters by name and bid him say A: he said A. say B. he said B. and when he had said and recited after the bishop the wholle crosse rewe, he put vnto him sillables and hole wordes to be pronounced. Vnto which when he aunsered in all pointes orderly, he commaunded him to speake longe sentences, and so he did: and ceased not all that day and night folowing, so longe as he coulde hold vpp his head from sleape, (as they make reporte that were present) to speake and declare his secret thoughtes and purposes, the which before that day he could neuer vtter to any man: in leeke manner as that longe lamed Lazar, who restored by the Apostles Peter and Iohn, to the vse of his legges agayne stode vpp and walked, and entred into the temple with other walkinge and leppinge and praysing God with muche ioy and myrthe, that he could nowe go vppon his legges, the whiche benefit he had lacked longe time before: The bisshoppe also reioysing that he had his speache againe, commaunded the phisicion to take the sore of his head in cure. Which he did, and by helpe of the bisshopps benediction and holy prayer, the skinne came againe, and heares grewe as fightly to see as any other mās. So he that was before euil fauoured, dumme, and a lothe- *Act. cap. 3.*

ſome creature to looke to, he was nowe made a hanſome younge man, his countinuance amyable and pleaſaunt to beholde, his tounge ready and expedit to ſpeake, his heare curled and faire to ſee. And ſo reioyſing for the recouery of his healthe, he returned home, notwithſtanding the biſſhop offred him lodginge and gentyll entertaynement, amongeſt his owne familye.

Howe the ſayd byſſhoppe healed a ſycke mayden by prayer. The 3. Chap.

THe ſame good Abbot Berecht tolde me an other greate miracle done by the ſayd biſſhop: and this it was. When that lerned prelate and Reuerend father *VVilfride* after longe exile and baniſhement was recouered againe to the biſſhopricke of *Hagulſtalde*, and the ſame biſhop Iohn tranſlated to Yorke after *Boſa* (a man full of all godlyneſſe and humilitie) was departed oute of this tranſitory lyfe, he came on a certaine time to a Nunnerie in a toune called *Vetade*, wher *Herebuge* was abbeſſe. When we were there ſaid he, and intertained gently with good harte and chereful countinence of al, the abbeſſe tolde vs that one of her couent and younge nonnes (whiche was her owne daughter) beinge ſicke, lay languiſhinge and pininge awaye, becauſe ſhe was lett blood off late in her arme: and while ſhe was thinking off it in her fonde and foolyſhe fantaſye, the ſodayne payne made her very weake: whiche growing vppon her more and and more, the arme where the vaine was opened, waxed very ſore, and ſo pitefully ſwollen, that a man coulde ſcarſe clippe it with bothe his handes, and ſhe lyinge in her bed for the greate intolerable paine ſemed to be almoſt dead and at the pitts brimme. Wherefore the Abbeſſe beſought this good biſhop to go in and bleſſe her. Becauſe ſhe beleued ſtedfaſtly that if he did other bleſſe her or touche her, the vehemency of her deſeaſe wolde ceaſe, and ſhe ſhuld ſtratyways beginne to amende: He aſked them

when

when ſhe was lett blood, and vnderſtanding it was donne at the prime of the mone, ſayed, that it was very vnſkilfully and and vndiſcretly donne to lett her blud at the prime of the mone. I remember well (quod he) Archebiſhop *Theodore* (renouned among all his poſteritie) tolde me that letting of blud and opening the vaine was very daungerous about the firſt quarter of the moone, and ryſinge of the ſea. And what can I do for this maiden, nowe ſhe is at deathes doore? Not withſtandinge ſhe beſought him very inſtantly for her daughter, which ſhe loued tenderly (for ſhe purpoſed to make her abbeſſe after her) and at the lenght with much a doo obtained, ſo much of him as to go into the chamber, and ſee the ſicke maiden: Wherefore he tooke me with him, and went to the maiden which lay languiſhinge (as I ſaid) with greate and intolerable paine in her arme, ſo ſwellinge that it coulde not once bowe at the elbowe. And ſtandinge there he ſayd certaine prayers ouer her, and after he had bleſt her, went out againe. When we had ſate an houre at the table, one came in and called for me, and leading me a ſyde from the company, ſayde, Coenburge (for that was the maides name) deſyreth you to come to her as ſone as you can. When I came in to the chamber I founde her very cherefull and mery and as it were almoſt hole. And when I had ſate by her a whyle, ſhall we call for ſome drinke ſaide ſhe? mary with a good will quod I, and I am right glad you ar able ſo to do. When we had bothe dronke, ſhe beganne to declare vnto me, that ſenſe the biſhoppe had prayed for her and bleſt her, and went out of the chamber, ſhe beganne to amend and waxe better and better, and albeit I haue not recouered my former ſtrength againe, quod ſhe, yet all the anguiſhe and paine, is gone bothe out of my arme (where it was moſt feruent) and alſo out of all other partes of my body, the biſhop as it were carying all out of doores with him, though yet the ſwelling ſemeth ſcant all alayed in my arme. As we were taking our leaue,

and

and departinge thence, the ſwellinge alſo went away, as the paines and anguiſhe of her body did before: So the maiden deliuered from daunger of deathe and other wofull wooes, gaue laude and praiſe to God with the reſt that wer there attending and waytinge vppon her.

How he healed an Earles wife with holy water. The. 4. Chapter

OF this forſaid biſhoppe, *Berecht* abbot of Inderwodde told vs an other miracle not much vnleke this. An earle called lord *Puch* had a manour, abbout two miles from our monaſtery, whoſe lady had bene trobled with ſuch a vehement deſeaſe for xl. dayes, that in iij. weakes ſpace ſhe was not able to be caried out of the chamber, where ſhe lay. It fortuned one day this deuoute and godly father to be ſent for by the earle to dedycate and hallowe a churche, and when the ſolemnity of this dedication was paſt, and the churche halloed, the earle inuited him home to his houſe, and (as ciuilite and courteſy required) deſired him to diner. The biſhop refuſed his gentilneſſe, ſayinge that of dewty he muſt returne and go to the next abbaye: But the earle moſt inſtantly entreatinge him promiſed that he wolde do great almes to the poore, if he wolde vouchſaffe to go home to his houſe that daye and breake his faſt. I entreated him in leeke maner as the Earle did, promiſinge that I wold geue almes alſo to relieue the poore, if he wolde go to dynner to the earles houſe, and bleſſe him and his familie. And when we had obtained ſo much of him with longe entreataunce, we went to the earles houſe to take our repaſt. The biſhop ſent the ſick lady by one of the company that came with him, ſome of the holy water, which he hallowed in dedicatiō of the church, commaunding him to will her to drinke of it, and to waſhe that parte of her body with the ſame wher the grief was moſt vehemēt. Al which being done, ſhe roſe out of her bed whole and ſounde. And perceauing

Dedication of churches.

ceauing that she was not only cured of her longe infirmitie and desease, but made also as lyuely, lusty and stronge as euer she was before, came to the table, shewed her selfe very officious in caruinge and drynkinge to the byssshoppe and all the hole table and ceasyd not to vse such courteous officiosytye, all the dynner time. Folowing in this poynte saincte Peters mother in lawe, who delyueryd from her hotte burnynge feuer by the only touche of Christes hande, rose vpp as stronge and hole as euer she was before, and seruyd them at the table.

Howe he curyd another earles sonne lyinge at the poynte of deathe.

The. 5. Chapter.

THis byssshoppe called another tyme in leeke manner to dedicate and halloe a churche of the earle *Addi* was desired, after all the solemnitie were donne, by the earle, to go in to one of his children, which was very sicke and redy to dye, as being benūmyd of al senses and natural operations of the bodye. the cophyn also or cheste where he shuld be layd after his deathe was preparyd and made redy. Furder more the good earle intreatyd hym with weapinge teares desirying for the pasion of god that he wolde go in and pray for his sonne because his lyfe was both necessary and deare vnto him: for his parte he stedfastly beleued that yff he wold lay his hande vpon hym and blesse him once, he shulde streytwaye recouer. At his desire and longe entreataunce the byssshoppe went in, and sawe him (to the greate dysconfort and heauyneste of all that were present) redy to yelde vpp the ghoste, and the cophyn hard by him in which he should be buryed. He made his prayer to god and blest him, and goying owte spake those comfortable wordes that men vse to syck folke, to wytt, I pray god send yow helthe and quyck recouery from this desease And when they had sate a whyle at the table the childe sent to the earle his father, desyringe to haue a cuppe of wyne sent him: for he

The faith of our primitiue church.

was thruſtye. The earle being glad with all his harte that his ſonne could drynk ſent him a cuppe of wyne which the biſhop had bleſſed. As ſone as he had dronke of yt, he roſe owte of his bed, put on his clothes, came downe from his chamber, went to the greate hall, ſaluted the byſſhop, welcomed the gheſtes, and ſayde he had a good ſtomake and appetyte to eate. They commaũdyd hym to the table and were glad that he was ſo well recouеryd. He ſate downe, he eate, he drank, he lawght and made mery with them and in all pointes behaued hym ſelffe as the other gheſtes, and lyuinge many yeares after contynuyd in the ſame ſtate with owte any grudge of his olde deſeaſe. The abbot ſayde this miracle was not donne in his ſyght and preſence but he heard yt by relation of them which were preſent when yt was done.

Howe by his prayer and bleſsinge he relieued one of his clerkes maruelouſly brooſed with a fall from his horſe and in greate danger of deathe.

The. 6. Chapter.

NEther do I thinke yt good to paſſe ouer in ſylence that greate myracle which a faythful ſeruaunt of our ſauiour Chriſte namyd *Herebalde* was wonte to reporte to haue bene done and practiſed vppõ hym ſelfe, who at that time was one of his clergy, and is nowe abbot in a monaſtery that borderyth harde vppon the ryuer *VVyre*. So farre forth ſaid he, as yt was lauful for a man to iudge I fownde all the whole ſtate and mãners of his life correſpondẽt to that grauytye and holyneſſe which is required in a byſhoppe: and of that I am ryght well aſſuryd becauſe I was dayly conuerſant with him. But touchyng his worthines in the ſight of God, and fauour before the myghthy iudge which ſercheth the ſecrets of all mens hartes, I haue had experience in many other, but ſpecially in my ſelff, as a man whome he in a manner reſtoryd from deathe to lyfe by his prayer and benediction. For when in my firſt floryſſhyng and luſty yowthe I lyuyd amongeſt his clergy, and was

ſet to

ſet to ſchole to lerne bothe to reade and ſinge, and had not yet abandonyd all foolyſh fantaſies, and yowthfull panges, it fortuned one day that as we rode with him we came into a goodly playne waye and fayre grene which ſemed a very trymme place to runne and coorſe ower horſes in. And the yowng men that were in his company, eſpecially of the lay ſorte, beganne to deſire the Byſhop to geue thē leaue to coorſe and gallop their horſes. But at the firſt he vtterly denyed and ſayd them nay with this checke: It is but a foolyſh fonde thinge yowe deſire. At the laſt not able to withſtande nor gayneſay the erneſt and importune requeſt of all the whole compaⁿy, he ſayd, do if yowe wyl: mary ſo, that *Herebald* refrayne, and abide with me. Than I entreating as ſuppliantly as I could to haue licence to galloppe my horſe and coorſe vpp and downe with the other younge men (for I truſted well my horſe, which the biſhop him ſelfe had before geuen me) I could not preuaile at all. But when I ſawe them take their horſes vppe with the ſpurres and fetch nowe this way nowe that as couragiouſly with ſtoppe and turne, as could be, the biſſhoppe and I beholding all their paſtime, I ſtrayt waies ouercomed with wanton courage could not ſtay my ſelfe, but went amongeſt the thickeſt of them, and ranne with the beſt. And as I tooke my horſe vppe with the ſpurres, I heard him behynde my backe, with a deape ſigth, to ſaye. O mercifull God what wofull woo, woorkeſt thou to me in ryding after thus ſorte. I heard thoſe wordes, notwithſtanding with willful will I minded to folow my paſtime. And behold euen ſtraightwaye as my horſe wilde, fearce, and couragious with greate violence and force lept ouer a deeke by the waye, downe fell I to the grounde, and as one ready to dye by and by, loſt all my ſenſes, and was not able to moue any one ioyncte of my bodye. For whereas in the ſame place lay a ſtone cloſe to the grounde couered with a litle greene turffe, and not one other could be foū-

de in all that plaine vally and leuell grounde, it fortuned by chaunce, or rather by the diuine prouidence off God to punisshe my disobedience it happened, that I pitched vppon the same stone with my head, and hande which in the fal I putt vnder to stay my selfe, and so broke my thumme, and sculle off my head, that (as I said before) I lay there leeke a dead man ready for his graue. And bicause I coulde not be remoued thence, they stretched foorth a pauilion, and made me a lodging there. This was aboute seuen of clocke in the morninge: from that houre vntill night I taried there with out any noyse or disquietnes euen as it had ben a dead man: than I beganne to reliue and came to my selfe againe, and was caried home to the bishops lodging, by certaine of my fellowes where I lay speachlesse al that night, casting and vomiting blud, because my bulcke and ynner partes, were sore broysed with the fal. But the bisshop for the tender affectiō and singular good fansie he bare to me, was meruailous sory for my misfortune and deadly wounde, and woulde not all that night after his accustomed manner tarry with his clergy, but continuing alone in watch all that night, as I may well coniecture, besought the goodnesse of allmighty God for my health and preseruation. And cominge to my chamber early in the morninge, said certaine prayers ouer me, and called me by my name, and when I waked, as it were oute of a greate slumber, he asked me, if I knewe, who it was that spoke to me. And I casting vpp my eyes, saied yea right well, you ar my dere bishop and master: than said he can you recouer or liue? Yea quoth I, by yower good prayers if it please God. So streytwaies laying his hand vppon my head, and repeting the worde of benediction returned again to his praiers, and coming to see me againe a litle while after, founde me sitting vppe in my bed, and well able to speake. Then moued, as it were with some inspiration from heauen, asked whether I knewe without all scruple and dowte, whether I was baptized

or no:

or no:to that I aunſwered,yea forſothe I knowe with oute all doute, I was waſſhed in the holly fonte of baptiſme in remiſſion of ſynnes, and knowe the prieſtes name very well that baptized me:but he foorthwith replyed ſaying: if you were chriſtened of him doubtleſſe you are not well chriſtened:for I knowe him well,and am right aſſured that when he was made prieſt he coulde not for his dulheddid witt lerne, nor to inſtructe nor to baptiſe.And for that cauſe I ſtraightly chardged him not to preſume to that myniſterie which he could not do accordingly:As ſone as he had ſpoken thoſe wordes he beganne to inſtructe and informe me in the faith againe: and it came to paſſe that as he breathed in my face, the payne vaniſhed awaye,and I felt my body much better than it was before. Than he called for a ſurgion,and commaunded him to ſett my ſkull againe,and knitt it vpp together as it ſhould be, and by and by with his bleſsing I was ſo well recouered, that the next daye I was able to mounte to my horſe and ride with him to the next place where he minded to lodge: And not longe after being fully recouered I was baptized. This good biſſhopp continued in the ſee,three and thirty yeres,and ſo tranſlated thence to the ioyfull kingdome of heauen,lyeth buried in ſancte Peters porche,in a monaſtery called Inderwodde the yeare of our Lorde.721.For when he was not able for olde age to preach,teache, and gouuerne his biſſhopprike, he conſecrated and made Wilfride one of his chaplins archebiſſhop of Yorke, and went to the ſaid monaſterie, and there with good example and conuerſation ended his lyfe.

Howe Cedwall kinge of the Weaſt Saxons came to Rome to be baptized,and his ſucceſſour of deuotion went to the ſepulchres and monuments of the bleſſed Apoſtles.

The. 7. Chapter.

THe third yere of kinge *Aldfrides* raigne, *Cedwall* kinge of the weaſt ſaxons, when he had kept the ſouerainty in his country very ſtoutely for ij. yeres ſpace, for Gods ſake and hope of an eternall kingdome in heauen forſoke his owne vppon earthe, and went to Rome. He thought it to be a ſingular glorye and renowne for him, to be regenerated at the ſea Apoſtolique, with the ſacrament of baptiſme, by the which he lerned that all mankinde had entrye to the kingdome of heauen. With all, this hope he conceaued, that as ſone as by baptiſme he was clenſed from ſynne, and made a member of Chriſtes myſticall body, he ſhoulde departe from this worlde to the eternall ioye, the which bothe by the prouidence of God, were fulfilled euen as he had ſecretly in his minde determined before: For cominge to Rome when *Sergius* was Pope, he was baptiſed on eaſter eue, the yere after *An.689.* the incarnation of Chriſt 689. and wearing yet the white apparel, and robes of innocency which were put vppon him in baptiſme fell ſicke, and died, the 20. day of Aprill. Whome the Pope at his baptiſme named Peter, that he might beare that holy name of the Apſtole whoſe ſepulchre and tũbe he came to ſee, with good zeale and deuotion many hundred myles, and buried him honorably in his churche. And at the Popes commaundement, an Epitahphe was engraued vppon his toumbe. that bothe the remembraunce of his good zeale and deuotion might continewe in admiration trough out all ages, and the readers and hearers alſo might be ſtirred to the leeke godlyneſſe and deuotion. The epitaphe was written after this ſorte.

An Epitaphe vpon kinge Cedwall.

All dignities and wordly wealthe, all princely ioye and mirth
All palaces and caſtells ſtronge, all ladies of greate birth,
All triumphe all princely attire, all pretious pearle and pride
The feruent loue of heuenly bleſſe, made Cedwalle ſet a ſyde.

And

And ſpedely to Peters ſeate and monuments at Rome
His fleſhly luſtes and filthy ſynnes with baptiſme to ouercome.
Through daungerous ſeas and hougely hilles a pilgrimage to make
And happely the ioyfull ſtarre to endleſſe comforte take.
Incontinent when his repaire was knowen among the ſtates,
Full courteouſly they met him all, and brought him to their gates.
Pope Sergius perceauinge eke his zeale and godly minde
Did ioyfully baptiſe him ſtreyt, and from his ſynnes vnbinde.
He altered his propre name, and did him Peter calle
Delyueringe him from Sathans ſnare, from myſery and from thral:
But innocent lyfe this worthy wight on earthe did not longe kepe
VVithin ſe we days death did approche, and rocked him a ſlepe.
Vndoubtedly greate was his faith greate was the mercy of Chriſt,
VVhoſe iudgments who ſo ſeketh oute, ſhall creke when he is highſt.
From Britanny that famous iſle, to Rome he ſaffly paſt
The monuments and Apoſtles tumbes, he ſawe al at his later caſt.
Deathes fyery dart his hart did perce and brought him to the groũde
VVhere foyſteringe mans carcas lyeth, vntill the trumpet ſounde.
Here couered with marbel ſtone his body lyeth at eaſe,
In paradiſe his ſoule abideth, Gods wrath he did appeaſe.
Then euident it is that he, who from his realme did range
For earthly things did heauen obtaine, and loſt naught by exchange.

An other epitaphe.

Here Cedwall is buried, otherwiſe named Peter kinge of the weaſt Saxons who died the xx. of Aprill in the ſeconde indiction and lyued thyrty yeares, or ther aboute, when that noble and mighty prince Iuſtinian was Emperour of Rome: and had raigned iiij. yeres in the empire and Sergius a trewe paterne of the Apoſtles had ſate ij. yeres in Peters ſeate.

As this good kinge *Cedwall* was takinge his iourney to Rome, *Huu* one of the kinges bloud ſuceeded into the croune of that realme, who after he had raigned there 37. yeares gaue ouer his kingdome and committed the gouernaunce of it, to his

his children, and went him selfe to the tumbes and monuments of the Apostles in Rome Gregory beinge the Pope, hauinge an erneste desyre to wander leeke a pilgreme here in earthe for a tyme, aboute such holy places, that at the lenght he mighte be more willingly receaued of the blessed saintes in heauen: the which practise in those dayes many englishmen both of the nobility and commons, spirituall and temporal, men and women, wer wonte to vse with much emulation.

Pilgrimage to Rome a wōt matter in our primitiue church.

Of the death of Archebishop Theodore. The. 8. Chapter.

An. 690. THE yere after kinge Cedwall died at Rome, that is to say, the yere of our Lorde 690. archebishop *Theodore* worthy of perpetuall remembraunce for his singular vertues, beinge very olde and in those yeres, to which men commonly by course of nature may come, to wit, foure score and eight, departed out of this wordle. The which number of yeres that he should lyue and see, was signified vnto him by reuelation in a dreame: as to his familiare fryndes he was wont tomake reporte: He continued in his bishoprike xxij. yeres and was buried in sainct Peters church, where al the other bishops of Cāterbury ar buried. Of whom with the rest of his felowes equal both in dignity and degree it may be truly verified that their names shal liue in glory frō generati to generation time out of minde: for that I may vse fewe woordes, the church of Englande for the time he was archbisshoppe, receaued so much comforte and encrease in spirituall matters, as they could neuer before nor after. As touching his personage, his lyfe, his age and manner of death the epytaphe written vppon his tumbe in fowre and thirthy heroicall verses dothe manyfestly sett owte to all that haue accesse thither, of the which these are the iiij. off the first.

A woorthy prelate lyeth here fast closed in this graue
To whome the name of Theodore the greekes most iustly gaue.

VVith-

VVith tytle ryght the ſoueraintye hauynge of eche degree,
Chriſtes flocke he fed with trewe doctrine, as almen do welſee.
iiij. of the laſt.

His ſowle was ſett at liberty (that lumpyſhe lumpe of claye
Dyſſolued) when September had put nynetene dayes away.
And couetinge their feloſhip that lyueth a godly lyfe,
Is companyd with angells hie, voyd off all care and ſtryfe.

Howe after the death of Theodore Berechtwalde toke the archbyſſhopricke vppon hym, and amongſt many other byſſhopps conſecrated and orderyd by him, he made Tobye (a man very well lernyd) byſſhopp of Rocheſtre.

The. 9. Chap.

BErechtwald ſuccedyd Theodore, and was archbyſſhoppe of Canterburye who before was abbot of a monaſtery lyinge hard by the north entree of the ryuer Glade otherwiſe callyd Rachwulf, a man dowtleſſe well traueled in the knowledge of holy ſcripture, and very ſkyllfull both in eccleſiaſticall and Monaſtical ordres, cenſures, and diſciplynes, but nothynge to be compared to his predeceſſour: He was choſen to this byſſhoprycke the yere after the incarnation of Chriſt 692. the firſt of Iuly, when Wichthrede and Swebharde were kynges of kent. He was cõſecrated the next yere after, vppon a ſunday (beinge then the xxix. of Iune) by *Godwyn* archbiſſhoppe and metropolytane of fraunce and was inſtallyd and put in poſſeſsion the next day before the calendes of September, which was alſo vppon a ſundaye. Who amongſt many other byſſhopps of his creation, after Gebmund byſſhopp of Rocheſter was dead, dyd conſecrate and ſubſtitute Tobye in his place, a man well experte in the latyn, greke, and Saxon tounge, and all other liberall ſciences. *An.* 692.

Howe *Ecgbert* a holy man, wolde gladly haue gone to Germany to preache, and coulde not, and howe *Vilfberte* went thither in deede, but becauſe he could do no good, returnyd backe to Ireland, from whence he came.

The. 10. Chap.

THe very selfsame tyme *Ecgbert* a most reuerend prieſt, and faythfull ſeruaunt of our ſauiour Chriſt of me to be named with honour and reuerence, who (as we ſayd before) lyued leke a pilgrime in Ireland, to obtayne æternall lyf in heauen, purpoſing with him ſelfe to profitt manye, tooke vppon him the office of an apoſtle to preache the worde of God to certayne countries, which had not yet receuyd the ſame nor heard of it. And many ſuch countries he knewe to be in Germany, of whome we Engliſhmen or Saxons, which nowe inhabit Brytanny are wel knowen to haue our beginninge and offſpringe. Al which of the brytons our neighbours are corruptly callyd Germans, for of them there are Friſians * *Rugyns*, Danes, Hunnes, old Saxons, * *Bructuars*, and many other nations beſides, obſeruing yet the rytes and ceremonyes of paynims, to whome this valiant and noble ſouldiar of Chriſt purpoſed to go, after he had ſayled rownde aboute Britanny, yff happely he myght delyuer any of them, from the bondage and thrauldome of Satan and trade them toward Chriſt: or yf this could not come to paſſe according to his expectation, then he fully determined to trauell to Rome bothe to ſee and to worſhip the chappels, monumẽtes, and tumbes off the holy Apoſtles and Martyrs: But the ſecrett working off God, and anſwers by reuelations from heauẽ ſuffryd hym to atcheue neither of theſe enterpriſes. For when he had choſen certayn ſtoute men to accompany hym, and ſuch as were moſt meete to preche the worde of God, aſwell for their good geſture and comly action, as for their profounde knowledge and wiſdome, and had preparyd all thinges neceſſarye for their voyage to the ſea, there came to him one day early in the mornyng a religious man, that had bene ſomtymes ſcholler and ſeruaunt to that good prieſt *Boyſyll* in Britanny, at what time this ſaid Boyſyll was cheefe gouerner of the abbay of *Maylros* vnder *Eate* their abbott (as we haue ſignified before) and

* People of high Allemaigne about the ryte of Camin.
* People of the higher part of Friſeland.

and ſhewed hym a viſion that he had the ſame nyght, and ſayd. When matyns was done I layd me downe vppon my bed, and falling in a litle ſlũbringe ſleape, Boyſil that was ſomtymes my good Maſter and bringer vpp, appeared to me and demaũding many queſtiõs, aſkyd whether I knewe hym. Yea Syr very wel quoth I: yow ar my eſpeciall good Maſter and frynde *Boyſill*. Then ſayd he, I am come nowe to ſhewe ower Lorde and ſauiour Ieſus Chriſtes commaundemẽt to *Ecgbert*: the which notwithſtanding this, muſt be ſignified vnto him by the. Tell him therfore that he is not able to go forwarde with the iourny, which he purpoſeth. It is gods will he go rather and inſtructe Columbes monaſteries. This Columba was the firſt preacher of Chriſtes fayth to the Pictes dwelling beyonde the greate mountaynes northward, and the firſt founder of a monaſtery in the ile *Hu* which was had in great reuerẽce and eſtimation a long time both of the Scottes and of the Pictes. This ſaid *Columbe* is now called of ſome *Columcell*: deryuing his name by compoſition of the latin woordes *Cella* and *Columba*. *Ecgbert* hearing thys vyſion gaue the meſſenger chardge that he ſhould reuele it to no man, leſt peraduenture in the ende it might appeare to be a vaine and fantaſticall viſion: but he conſidering the matter ſecretly with him ſelff, feared it was in dede trewe, notwithſtanding he neuer ceaſed to make prouiſion for his iourney which he purpoſed to take for the inſtruction of thoſe countries in Germanye. But within iij. or iiij. dayes after, the ſame man came to him againe, ſaying, that the very ſame night after mattins was done, *Boiſill* appeared againe vnto him in a viſion, and ſaied theſe words. Why diddeſt thou thy meſſage ſo negligently and ſo coldly to *Ecgbert*? Go nowe and tell him that whether he will or no he ſhall go to *Columbes* monaſteries. For, becauſe their plowes go not right he muſt, reduce thẽ to good order againe. When he heard this, he chardged the meſſenger, in leke manner as he did before, to reuele it to no

VVe reade in the Actes of the Apoſtles that S. Paul and Silas were forbidden of the holy Ghoſt (which was by reuelatiõ) to preache the worde in Aſia and in Bithinia. *Act. cap.* 16. The Redſhankes.

man. And albeit he was ſo certified of the viſion, yet for al that he called his company together, and went forward on his iourney. And when they had fraighted their ſhippes and laied aborde all that ſhould be requiſite in ſuch a longe voyage, and taried thre or iiij. daies for a good winde, there aroſe one night ſuch a vehement tempeſt, that great part of the marchandiſe in the ſhipp being loſt, ſhe was left in the middeſt of the ſea lying vppon one ſyde. But notwithſtanding this ſtorme, all *Ecbertes* goods were ſaued and his companions alſo. Then he ſaying as it were, the ſentence of the holy prophet, this greate tempeſt happeneth for my ſake, withdrew him ſelff from that iourney, and was content to tarry at home. But one of his fellowes named *Victbert* a man notable bothe for his minde mortifyed with contempt of worldly things, and alſo for deepe and profounde knowledge, toke ſhipp, and arriuing in Friſlande preached the ghoſpell of Chriſt ij. yeares to the inhabitans there, and *Readbert* their ſoueraine and kinge. In the ende finding all his labour ſpent in vaine amongeſt ſuch barbarous people, he returned to the ſolytary places where he lyued before (to witt in to Ireland) where he paſſed many a yeare leke an anchoret in much perfection, and ſerued God in ſilence and contemplation, and becauſe he culd do no good in conuertinge thoſe foryners to the chriſtian faythe, he ſtudyed howe he might better profitt his owne countrey men, by vertuous example of lyfe.

How Wilbrorde preaching in Friſelande conuerted many to Chriſte, and howe alſo the ij. Henwaldes his companions were martyred.

The 11. Chap.

WHEN that godly mã *Ecgbert* perceaued that neither he him ſelff could be ſuffred to go and preache to the countries of Germany, but was ſtayed for ſome other greate commoditie of the churche whereof he had vnderſtanding by reuelation from God, neither *Victbert* co-

coming into thoſe parties did profit any thing, he aſſaied yet the ſeconde time to ſend thither for the ſetting forth of Gods worde certaine holy and vertuous men, able and willing to take paines, amongeſt whome that notable and excellent lerned man *VVilbrorde* prieſt, was chieff. Who after their arriuall thither being in number xij. went ſtreyt to Pypine chiefe gouuernour then of Fraunce: where being very frendly intertained of him, becauſe he had lately taken the lower part of Friſland, and by force driuen oute their kinge *Radbed*, he ſent them thither to preache ayding and aſſiſting them with his princely authoritie that no man ſhould by violence iniury them, or interrupte their preachinge, and alſo bountifully rewarding all ſuch as would embrace and receiue the faithe. Whereby it came to paſſe by the aſsiſtaunce of Gods grace that in ſhorte tyme they conuerted very many from idolatrie to the faith of Chriſt.

Friſeland conuerted to the faithe.

Afrer the example of theſe holy men, ij. other engliſhe prieſtes which had voluntarily liued in baniſhment a longe tyme in Ireland for hope of æternall lyfe, came to Saxonie, if happely by their preaching they might winne any to Chriſt. As theſe good men had leeke deuotion, ſo had they bothe one name, being bothe called Henwalde. Yet for diuerſitie to knowe one from the other, one was called blacke Henwalde, and the other white Henwalde, becauſe of the diuerſe colour of their heare: Bothe of them had a greate zeale, and reuerend loue to Chriſtes religion. But blacke Henwalde was the better diuine. They coming into the countrey, went to a farmers houſe, and deſired they might be conducted to the Lorde, which had the rule and gouuernaunce there, ſaying they had an embaſſy, and other matters of importaunce to declare vnto him. For the olde Saxons had no kings but many Lordes to rule the countrie. Who as often as there was ſurmiſe or feare of warres towarde, did caſt lotts equally amongeſt them ſelfs, and vppon whome the lott fell, him they folloed as their generall capitaine, as longe as

The gouernemēt of the old Saxons.

the warres indured, and obediently exequuted what ſo euer he commaunded. When the warres were done, all the Lordes wer equal in powre and authority againe, as they were before. The farmer intertained theſe good men, and promiſing to conduct them to the Lorde of the ſoyle according to their requeſt ſtaied them iij. or iiij. dayes in his houſe. When they were eſpied of the rude barbarous people, and knowen to be of an other religion, (for they ſoonge hymnes, pſalmes, and other deuoute prayers, and ſaied maſſe, hauing with them bookes, and holy veſſells, and a litle table hallowed, in ſtede of an aulter) they had them in ieoloſy, and ſuſpicion that if they came to the Lorde and talked with him, they would turne him quite from worſhipping of their gods, and bringe him to the new religion of Chriſtes faith. Wherby a litle and litle all the whole country ſhould be enforced to chaunge the old auncient manner of worſhipping their Gods into ſome newe religion neuer heard of before. Wherfore they toke them away ſodainly and killed white *Henwald* with a ſworde, and blacke *Henwald* with longe torments and horrible diſmembringe all partes of his body, and after they had murdred thē caſt thē into the riuer of Rhene. This fact when the Lord of the coūtry (whom they deſyred to ſee) vnderſtoode, he was very angry, that ſtraungers repayring to him, could not haue free paſſage. And ſtreytwais ſending forth his men of armes ſlew all the inhabitaunts of the ſame village, and burnt their houſes downe to the grounde. Thoſe good prieſtes, and faithfull ſeruants of our Sauiour Chriſte ſuffred the third day of Octobre: and to teſtifye their Martirdom vnto the wordle, there lacked no miracles from heauen. For when their bodies were caſt of the paynims, (as we ſignified before) into the ryuer Rhene, it ſo fortuned that they were caried againſt the maine runninge ſtreame, almoſt xl. miles, where their companions were, and a greate bright beame of light reaching vp to heauen ſhyned euery night ouer the pla-

The martyrdome of ij. engliſh prieſts in Saxony.

ce,

ce, wherſoeuer they came, they them ſelues that had cruelly murdered them beholding and ſeing the ſame. Moreouer one of them appered by viſion in the night to one of their companions, whoſe name was *Tilmon*, (a noble man of great renowne in the worlde, who from the high degre of a knyght becaame a monke) ſhewing that he might finde their bodies in that place, where he ſhould ſee a light ſhyne from heauen. The which came ſo to paſſe. And their bodies being founde, they were buried with all honour worthy for ſuch holy martires. And the day of their Martirdome, or rather of the findinge of their bodies, is kepte ſolemne and holy in thoſe parties with much deuotion and reuerence. Finally when that worthy and renouned Captaine of the frenchmen named Pipine, had vnderſtanding of this, he cauſed their bodies to be buried very honourably in the church of Coollen, a famous citie ſituated harde by the riuer Rhene: Beſides it is commonly ſaied, that in the place where they were kylled there ſpronge vp a fountaine, which at this preſent day floweth with a greate ſtreame to no litle commoditie of the country.

How ij. reuerend and holy men were made biſhoppes to ſet forth and preache Chriſtes religion in Friſland, Switbert in Britanny, and Wilbrorde in Rome The. 12. Chapter.

AT the firſt arriuall of theſe holy men to Freſlande, *VVilbrorde* hauing lycence of the prince to preache, went firſt to Rome, where *Sergius* at that preſent occupied the ſea Apoſtolique, that with his lycence and benediction alſo he might ſet vpon that Apoſtolike office of preachinge to the heathen, which he longe deſyred: hoping with al to receiue of him ſome reliques of Chriſtes holy Apoſtles and Martirs: to the end that while in the country where he preached, he ſhould erect churches, after the idolles were caſt out and deſtroyed, he might haue in a readineſſe, ſome holy ſaintes reliques, to bring in their place, and to dedicat churches in their honour, whoſe reliques he had receuid. Diuers other thinges

ges alſo he lerned and receiued from thence, requiſite for ſo greate an enterpriſe. In al which requeſtes when his deſyre was accompliſhed, he returned backe againe to preache. At the very ſame time his bretherne and companions left in Freſland, altogether bēt to the ſetting forth of Gods word, chooſed out of their cōpany, a mā modeſt and ſober in al outward behauiour and humble of ſpirit, called *Switbert* to be their biſhop. Whom (ſent for that purpoſe into Britanny) the moſt reuerend father in God *VVilfride* did conſecrate, lyuinge then, as a baniſhed man out of his country amongeſt the Marſhes. For at that tyme Canterbury had neuer a biſhop. *Theodore* was dead, and *Berthwalde* his ſucceſſour which went ouer the ſea to be conſecrated, was not yet returned to his biſhoprike. The ſaid *Switbert* returning out of Britanny after he was conſecrated and made biſhopp, went within a ſhorte tyme after to the *Bruchtuars. And cōuerted a greate nūber of them to the perfect way of truth: but ſhortly after whē the Bruchtuars wer ſubdued and conquered by the old Saxōs, al that receiued the goſpell were diſperſed: ſome into this corner, ſome in to that: The biſhop him ſelf with certaine other went to *Pipine* which at the earneſt ſute of his ladye, Slichildride gaue him a dwelling and māſion place in a iſle of the *Rhene*, which in their toungue is called *In litore*, that is to ſay, in the ſea coſt: where he buylding a goodly monaſtery (which his ſucceſſours poſſeſſe at this preſent) liued a very auſtere and continent lyfe there, where al ſo he died. After the foreſaid holy men that came to Friſland had preached there iiij. yeares or mo, *Pipine* with the common aſſent of all the country ſent that vertuous and worthy prelate *VVilbrodde*, to Rome where *Sergius* was yet Pope, deſyring that he might be made Archebiſhop of that parte of Freſſande: the which was fulfilled, accordinge to his requeſt the yeare *An.* 696. ſence the incarnation of Chriſt. 696. Vpon ſainct Cicelies day and in ſainct Cicelies churche he was conſecrated and named

People of the higher Friſia.

Cle-

Clement of the ſaid Pope, and forthwith ſent away to his biſſhoprycke, to witt xiiij dayes after his cominge to Rome. At his returne *Pipine* aſsigned him a Cathedrall Churche in his chief and principall cyte called by an olde auncient name of thoſe countries, *VViltaburge* as yow would ſay a toune inhabited of the *VViltes*. In the french tounge it is called Vltraict. Where when this holy and reuerend father had buildid a churche and preaching the faith of Chriſt farr and wyde had reuokyd many from blindnes and errour, he erected alſo many churches and monaſteries through out al thoſe coũtryes, and within ſhorte tyme after made many biſhopps choſen either out of thoſe that came preſently with him, or of other which came thither afterward to preache, of the which company many are now departed to god. But Wilbrorde called otherwiſe Clement lyueth yet a reuerent father euen for his age: for he hath lyuêd in his biſhoppricke xxxvj. yeres and after many agonies and troubles of his heuenly warfare laboureth and panteth yet after the rewarde of euerlaſtinge blyſſe in heauen.

VVilbrord an engliſh man, the firſt Archebiſhop of Vltraict in Friſſeland.

Howe one in Northumberland ryſing from deathe tolde many thinges that he had ſene, ſome terrible to heare, and ſome worthy to be deſired of all men.

The. 13. Chap.

THe very ſame time was wrought in Britanny a miracle worthy of perpetuall remembraunce and not vnleke to the olde auncient miracles of tymes paſt: for to ſtirre vp and reuiue men lyuing here vppon earth from the death of their ſoules, a certayne man ſtarke dead for a tyme, roſe from death to lyfe, and tolde many notable thinges that he had ſeene, of the which I thought it good to touche certayne briefly in this hiſtorie: There was in the coaſt of Northumberlande (in a place callyd Incunning) an honeſt houſeholder of the countrie which with all his family lyued a godly and vertous life: He fell ſicke, and by vehemency of his dyſeaſe growing more

and more vppon hym, was brought to extremyty: and in the beginnyng of the nyght died. But in the dauninge of the day, reuiuing agayne, and fittinge vpp ſodaynly: made all that remained aboute the corſe, runne a way as men wonderfully amaſed with feare. Only his wife which loued him tenderly (although ſhe tremblyd and quakyd) tarried ſtill. And he comforting her ſayed, be not afraide. For I am nowe ryſen in very dede from death which had me as it were in priſon, and am permitted to liue in earth amongſt men againe, but not after the ſame maner and trade as I did before. From hence forth my conuerſation muſt be farr vnleeke to my former life. And ryſing by and by, he went to the paryſhe churche and continuing there in prayer vntill it was fayre day light forthwyth diuided all his goods into thre partes: one parte he gaue to his wife, an other to his children, the third he reſerued to him ſelfe, and made diſtribution of it ſtraytways amongſt the poore. Not longe after diſpatched of all worldly cares he went to the Monaſtery of *Mailros*. The which is almoſt cloſed in with a creeke of the ryuer *Tuyde*. Where being ſhoren in, he went into a ſecret cell which the abbot had prouided for him and contynued there vntill his dying day in ſuch contrition of harte and mortefying of the body, that if his tounge had not reported yet his life had teſtified that he had ſene many thinges bothe terrible, and alſo comfortable which no other man had ſene. Of the viſion which in his departure he ſawe, he told after this ſorte. He that conducted and guided me in this viſion had a goodly bright ſhyning countenaunce, and was clothyd all in white: and as it ſemed to me, we went altogether in ſilence towardes the ryſing of the ſonne: and as we walkyd furder we came to a great brode vally ſo brode, ſo lõge, and ſo deepe that no man could meaſure it. That which lay on the left hande as we went, ſemed to haue one ſide very terrible with flaming fier, the other intolerable with hayle, and ſnowe: beating an percing

into

into euery corner. Bothe places were full of mens ſowles, which apperyd to me to be caſt interchaungeably, nowe hither now thither as it wer with a violent tempeſt: for when they could no lenger ſuffre the intolerable heate and flames of fier, they leaped to the mydſt of that hatefull and deadly colde. And when they pitefully in could finde no reaſt there, agayne they wer reuerſed into thoſe vnquencheable flames of fier. As an infinite number of miſerable and wretched ſoules were tormented without ceaſinge or intermiſion (as I might then ſee) with this alteration and interchaunge of paynes, I beganne to thynck with my ſelfe, peraduenture this may be hell of whoſe intolerable torments I haue heard men oftentimes talke. But to this cogitation and thought of myne, my guyde anſweryd ſayeng. Na thinke not ſo for this is not hell as thowe doeſt ſuppoſe. But when he brought me farder beinge altogether amaſed with that terrible ſight, I ſawe the places rownde aboute vs ſodaynly leeſe their lyght and euery corner full of darknes. As we entred in to them, within a litle ſpace they were ſo thycke that I could ſee nothing, but the bright ſhewe and cote of him which did conducte me. When we went forward all alone in this darkneſſe beholde ſodaynly there appeared before vs, many rounde flawes of fier aſcending as it were oute of a greate pitt and falling downe againe into the ſame: When I was brought thither my conductour and guide vaniſhed away, and left me alone in the mideſt of that darkneſſe, and horrible ſight. But as thoſe flawes of fyer flew vppe into the element ſtill without intermiſion, and fell downe into the deape doungell againe, I ſawe the topp of euery flawe that aſcended full of mens ſoules, which in maner of litle ſparcles of fyer flying vppe with the ſmoke were ſomtimes a hye, and when the heate and vapors of the fier were gone, fell downe againe into the pitte. Moreouer a foule and noyſom ſauour, breaking out with the ſame vapours infected all the darke places rownde

Let the Chriſtian reader here aduiſe him ſelf, whether he may ſcorne at this viſion, bicauſe in heathen writers, as in the Menippus of Lucian and other ſuch fonde tales are fained or rather to beleue it, bicauſe ſo lerned and holy a man reporteth it, the time alſo of our firſt coming to the faith conſidered. Truly I thinke, therefore the heathen and infidell faineth ſuch thinges, in his falſe religion, bycauſe he knoweth that God reuoleth the like to ſuch

about. And as I tarried there ſomewhat longe in greate horrour and feare, not knowing what I ſhould do nor whether I ſhuld go, nor what ſhould be come of me, in the ende, I heard ſodainly behinde my backe moſt lamentable and pitifull crying, and withall a lowde ſkournefull lawghing, as it had bene of ſome rude and barbarous people, inſulting ouer their enemyes brought in captiuitie and thrauldome. As ſone as the noyſe waxing more brimmer and brimmer came fully to my eares, I deſcried a multitude of wicked ſprites, which did hale, teare, and plucke, the myſerable and wretched ſoules of men, in to the midſt of darknes, weaping, wayling, and lamenting their ſtate: the wicked ſprits in the meane ſkornefully laughing and triũphing at their myſerie: amongeſt whome, as well as I could diſcerne, there was a moncke, a lay man, and a woman. The wicked ſprites drawing and haling them, went downe into that deape fyery flaminge dongell. And it came to paſſe, that when they were gone a greate way of, I could neither diſcerne the lamentable crye of thoſe ſoules: neither the ſkornefull laughter off the deuills, but had alwaies in my eare a confuſe noyſe. In the meane ſeaſon came vp from the fiery flaming dongell, certaine euill fauoured blacke ſprites and compaſſed me rounde aboute, and with there fiery eyes, and foule ſtinking ſauours which they breathed out had almoſt ſtrangled me: Beſides they threatned to take me with the fiery forkes in their handes: yet they could in no wiſe touche me, although they aduentred to fraye me. When I was compaſſed in euery ſide with ſuch foule ſinnes, and ougly darkneſſe I caſt my eies now this way nowe that way if happely there might come any aſsiſtaunce or help to ſaue me: and behold there appered behinde me, (euen the very ſame way I came) the glimſing of a ſtarre, ſhining in the midſt of that darkeneſſe, which waxing brighter and brighter and coming apace to me, diſperſed thoſe wicked ſprites away, which with their fyery pronges were ready to rent me in peces:

as ſerue him in true religion.

Euen as S. Auguſtin noteth, that therefore the diuell is delighted with externall ſacrifice of man, bicauſe he knoweth that kinde of worſhip to be due and proper to God him ſelfe. *Lib. 10. de Ciuit. dei: Cap. 19.*

ces. He that came and put them to flight was the guide which conducted me before: Who turning ſtreytwayes vppon the right hande, lead me as it were ſomewhat northward where the ſonne riſeth in the winter, and with a trice brought me out of darkneſſe into the faire brode light. And as he lead me in the faire ſhining light, I ſawe before vs a greate walle, which was ſo longe and ſo hye, that on nether ſide I could ſee any ende. I beganne to maruell and muſe with my ſelf, why we ſhould go to the walle, ſpecially whē I ſaw nor gate, nor loope hole, nor any other entrance vp to it: but when we were come thither I can not tell by what meanes, we mounted quickly to the toppe, and beholde there was a faire brode fielde, both comfortable and pleaſaunt ſo ful of ſwete fragrāt ſauours, and of freſh floriſhing floures, that incontinent the ſwete ſmel droue away quite and cleane all the ſtinking and lothſom ſent of that darke firy fornace, which had almoſt ſtifled me. So goodly and clere a light ſhined there in euery place that it ſemed more fayrer, than the brightneſſe of the day and beames of the ſome, when it is at the higheſt. There were in that field innumerable companies of white couloured men, many ſeates, and infinite multitudes of ſoules reioyſing and triumphing. As he lead me through the middeſt of thoſe bleſſed ſoules, I beganne to thinke with ſelfe, perchaunce this may be heauen, of the which I haue heard men oftentimes preache. To this my imagination and thought, he anſwered ſaying, this is not the kingdom of heauen as thou doeſt imagine. As we went forward and paſſed the reſting places of thoſe bleſſed and happie ſoules, I ſawe a more brighter ſhining light before vs than the other was, and heard a ſweete melodious noyſe of Muſicians, beſides that ſuch a ſwete perfume and fragrāt ſauour brake out in euery place, that the other which I ſmelled before, and thought exceſſiuely paſſing, was in compariſon vnpleaſaunte and nothing worthe, in leeke manner as the other bright ſhininge light of the pleaſant

grene fielde in compariſon of this ſemed ſomewhat darke and obſcure. In to the which paradiſe of pleaſure as I hoped well we ſhould go, ſodainly my conductour and guide ſtoode ſtill, and turning backe brought me agayne the ſame waye we came. In our returne, when we came to the manſions and reſting places of thoſe bleſſed ſoules, he aſked me, this queſtion. Do you knowe what all this is that yowe haue ſeene? I anſwered no: Then he ſaied vnto me. The vally which you ſaw horrible with hotte flaming fyer, and ſharp byting colde is the place, where their ſoules remaineth to be examined andtri ed, which differring the cõfeſſion of their ſynnes, and amendment of life had recourſe to penaunce in the inſtant and pointe of deathe, and ſo departed owte of this wolrde. Yet bicauſe they made humble confeſſion of their ſynnes and repented euen at the houre of their deathe, they ſhall come to the kingdome of heauen at the day of iudgement, and ſome before. For the good prayers, charitable almes, and deuoute faſtinge of thoſe that yett lyuethe, and eſpecially the holy ſacrifice of the maſſe, helpe to delyuer many out of thoſe torments, before that terrible daye. Moreouer the the fiery flaminge pitt, and ſtinkinge doungell, which thowe didſt ſee is hell mouthe, into the which whoſoeuer falleth, he ſhall neuer be delyuered thence. The goodly grene field full of odoriferous flowers, where thowe ſaweſt all ioyfull, iocund, and mery, is the very ſame place where their ſoules ar receiued which departe oute of this lyfe in the ſtate of grace, but yet not of ſuch perfection, that they deſerue to be brought ſtreytwaies in to the kingdome of heauen, but for all that in the day of iudgement, ſhall haue the ſight and fruition of Chriſtes deity and immortall ioye with his choſen and elected. Only they which are perfecte in all their wordes, thoughts, and dedes, ar caried ſtrayt to hēauen after they haue paſſed their tranſitory life. The place where thow heardeſt the

ſweete melodious ſinging, with the goodly flagrante ſauours and bright ſhyning light, is next adioyninge to this. Concerninge thy owne ſtate, becauſe thou ſhall haue thy naturall body, and lyue amongeſt men in the wordle ones again, if thowe wilt diligently examin thy doinges vppon earthe, and directe thy maner of lyuing in vprightneſſe and ſimplicitie, and refraine thy tounge from vaine and ydell talke, certainly aſſure thy ſelf to haue a reſting place amongeſt theſe bleſſed ſoules which thou ſeeſt here: for when I went awaye for a tyme and left the alone, it was for no other cauſe but to lerne and enquire, what ſhould be come of the. When he had talked with me in this ſorte, I vtterly deteſted this preſent life and was ſorye to returne to my naturall body againe. I was ſo rauiſhed with the ſwete fragrant ſauoures, and beutifull ſights of that place which I did ſee, and eſpeciall their ſociety which for the time made their abode there. Notwithſtandinge I durſt not be ſo bold, as to demaunde or aſke any queſtion of my conductour or guide, but in the mideſt of theſe meditatiõs, I perceued (by what meanes I can not tell) that I was in the world again, and liued as other mẽ did. Theſe ſightes and many other thinges ells, this vertuous and holy man wold not report to ſleuthfull ſluggards and idell folkes, men that had no regard of their owne life, but to ſuch only, as either diſmayed with feare of torments or rauiſhed with hope of eternall ioye, wolde gladly receiue and ſucke oute of his woordes, ſome heauenly comforte and encreaſe of piety. Wel, to be ſhorte, in the ſame rewe where is celle ſtoode, dwelled a monke called *Hengils* promoted to the holy ordre of prieſthod, which he honoured much with his vertuous woorkes. This man remaineth yet a lyue, and leeke a ſolitary heremite in *Ireland*, fedeth his old impotent body with browne bred and cold runninge water. This monke reſorting to the ſaied holy man oftentimes, vnderſtode by certaine qneſtions which he propounded, what ſightes he

ſawe

ſawe, after his body and ſoule were departed, and by his relation all which I haue breſly declared, came to our knowledge. Moreouer he communicated his viſions with kinge *Alfride*, a man excellently lerned in all good literature, who hearde him with ſuch comfort and attention, that at his deſyre, he was placed at the length in the ſame monaſtery, and ſhoren in religion. In the which monaſtery at that time, *Edilwald* prieſt of moſt godly and modeſt life was Abbot but now he is made biſhop of *Lindiſſarn*, which church he gouerneth in right good ordre, both with holſome doctrine, and good example of lyfe, ſemely for his vocation. This holy man toke after in the ſame monaſtery a more ſecret celle vnto him, where with more liberty he might ſerue his maker, in continuall praier without intermiſſion. And becauſe the place was ſituated vpon a riuers ſide, he was wont to dippe and plunge himſelf in the flowinge water oftentimes, for greate deſyre he had to chaſtiſe his body, and cõtinue ther ſinging of pſalmes and other deuout prayers, as longe as he coulde abyde for cold the water now and then comming vp to his hippes, and now and then to his chinn. And when he came out of the water he neuer chaũged his clothes being wet and cold, but taried vntil they wer warmed and dryed by the natural heat of his body. In the winter ſeaſon, whẽ peaces of yce half brokẽ dropt down on euery ſyde of him, which of purpoſe he had broken to plounge into the riuer, and diuerſe men ſeeing him, ſayd, it is a maruelous matter and ſtraunge caſe brother *Drithelme*, (for ſo he was called) that you can poſſibly ſuffer ſuch bitter and ſharpe colde, he anſwered ſimplye, (for he was but a ſimple and ſober ſpryted man) I haue ſene places colder then this is. And when they ſaid vnto him, we maruel that you wil liue ſo cõtinent and auſter a lyf, he anſwered I haue ſene more auſteryte and hardneſſe then this is. So vntill the day of his calling hence owte of this wretched world, for the erneſt deſire he had of heauenly felycitie, he punyſhed

Holy Ilond.

nyshed his old impotent bodye with dayly fastinge, and was by good fruteful instruction and godly conuersation a great comforte to manye.

Howe an other contrary wise dyinge founde all the synnes that euer he had donne written in a booke brought vnto hym by the deuill.

The. 14. Chapter.

BVt contrary wyse there was a man in the countre and prouince of the Marshes whose visions, talk, and manner of life dyd profitt many, but not hym selfe. In the time of *Coenrede* which raygned after king *Edilrede*, there was a certaine lay man taken vpp for a souldiar and put in office in the campe, who for his dyligence and actyuitie in feates of armes was greate in fauour with the kinge: but for the negligence and improuident care concerninge the state of his owne sowle, in displeasure with the prince. Wherefore the kynge charged him eftesoones to make humble confession of his sinnes, and amend his former lyfe, and vtterly to forsake al his detestable actes and haynous offenses, lest by deathes sodayne preuention he loste tyme of repentaunce and amendment of his life: but he, notwithstandinge this gentyll admonition, and fryndly exhortation of his soueraygne contemned and set naught by those comfortable wordes of saluation, and promised that he wolde do penaunce afterwarde. In the meane season beinge vysited with sycknesse he toke his bedd and beganne to be more and more vexed with the vehement pangs of his dysease. The kinge came to his chamber (for he louyd hym tenderly) and exhorted and counseled him, that at the lest nowe he wolde falle to penaunce for his naughty lyfe, and sinfull actes, before he died. Na quoth he. I wyll not be confessed now, but when I am well recoueryd and able to go abrode agayne, than I wyll, lest if I should now do it, my felowes would saye that I dyd it now for feare of deathe which in my prosperyty and health I wold neuer vouchsafe to do. Wherein he spake to his owne leekinge

ſtowtly and leeke a man, but certes, as yt appeared after he was myſerably deceuyd with the crafty illuſions of the deuyll. Whē the kynge came to viſite hym agayne, and geue him good counſell becauſe his deſeaſe grewe more vehemently vpon him euery daye, he cryed oute incontynent with a pytyfull and lamentable voyce ſaying. Alas what meane yow my liege, why come you hither? Yowe are nether able to profitt, nor pleaſure me nor do me any good. The kynge anſweryd ſtreytways, Ah, ſay not ſo: ſee ye play the wyſe mans parte: Nay ſayth he, I am not madde, but I haue here vndoutedly before my eies a wicked conſcience all woundyd and mangled. And what is this ſaid the kinge? Yf yt pleaſe yower hyghneſſe quoth he: a litle before yower grace came, ij. bewtyfull and hanſome yownge men came into the howſe, and ſate downe by me. One at my head, the other at my feete: and one of them toke a goodly faire booke owte of his boſome but litle in quantytye, and gaue yt me to reade. In the which when I looked a litle whyle, I founde all the good dedes that euer I had done fayre written: and god knoweth they were fewe in number and litle in effecte: when I had done, they toke the booke of me againe and ſaid nothing. Then ſodainly came there abowte me an whole legion of wicked ſprytes, and beſeaged the howſe rownde abowte in the vtter ſide, and ſittinge downe repleniſſhed euery corner within. Than he which for his fowle euyll fauouryd blacke face, and hygheſt ſeate apperyd to be greatyſt amongſt them, takyng out a booke terrible to all mens ſight, vnmeaſurable for greatneſſe, and for weyght importable, cōmaūdyd one of his blacke garde, to bringe yt to me to reade. When I had read a litle, I founde all the enormous deteſtable ſinnes that euer I had committed not only in worde and dede, but alſo in lyght thoughtes written there in greate blacke letters: and he ſaid to the ij. fayre younge men that ſate by me, Why ſitte yow here knowing moſt certaynly that this felow is owers? They made anſwer. Trewe it is.

Take

Take him and leade him away to the botomeleſſe pit of damnation: and with that they vaniſht away. Incontinent ij. wycked ſprites hauyng fyer pronges in their handes roſe vppe and ſtroke me one in the hed, and the other in the ſole of my feete, the which nowe with greate torment and anguyſh creepe vp in to the bowells and other internall partes of my bodie, and when they meete together I ſhall dye, and be drawen hence by the dyuells watchinge and whyuering about me into hel without redemption. Thus ſpoke that myſerable man lying in extreme deſperation and died owte of hande, and now lyuinge in thrauldome with the deuill in euerlaſtinge payne doth that penaunce (but all in vayne) which in his lyfe time he myght haue done if it had bene but one howre, with an aſſured hope of gods mercy and pardone for all his ſynnes. Of this miſerable and wrechyd man, it is euident that (as S. Gregorye wryteth of certaine) he had not thoſe viſions for his owne ſake, whome they auailed nothing at all, but for other men which knowing his lamentable end might be afeared to differ and prolonge the tyme of repentaunce, while they haue oportunytye and leaſure, leſt by ſodayne preuention of death they dye impenitent. That he ſawe diuerſe bookes brought before him by diuerſe and ſondry ſprites, ſome good, ſome bad, it was done by the diuine prouidence and permiſsion of god to putt vs in remembraunce that our doinges and thoughts flee not away with the winde, but ar reſerued particularly to the ſtraite examination of the dreadfull iudge. And at the ende ſhall be ſhewed to vs other by the good angells which frindfully wiſhe our ſaluation, or by the wicked ſprites, which ſpitefully woorke our damnatiō. Concerning that firſt of all the good Angells brought forhe a fayre white booke, and the deuills afterwarde their fowle euill fauoured black lygger: the angels a litle one, they an vnmeaſurable greate one: it is to be noted that in his childehode he did ſome good dedes, yet notwitſtandinge he diſgraced all that

A true and neceſſary doctrine for this wicked time.

euer was done with his lewde and looſe demeanour in yowthe. Bnt if he wolde haue amended in youth the wanton toyes and fooliſhe panges of childhode, and with wel doinge rauneſomed them owt of the ſight of god, he myght haue bene brought to their ſocietie, of whome the Pſalme of Dauid ſaithe, *Beati quorũ remiſſæ ſunt &c.* Bleſſed ar they whoſe iniquities ar forgeuen, and whoſe ſinnes ar couered. This hiſtory I thought good to ſet forth playnly and ſimplie, as it was declared vnto me of that worthy prelate *Pechthelme*, to the comforte of all ſuche, as ſhall reade it or heare it.

Pſal. 13.

Howe an other in leeke manner ſawe a place of paine appointed for him in hell.

The. 15. Chapter.

FVrthermore I my ſelf knew a religious man (whom wold God I had neuer knowen) placed in a good and famous monaſterie, notwithſtanding he him ſelfe was infamous for his lewde behauiour and looſe lyfe. I could tell his name alſo, if it were worth the telling. This man was earneſtly rebuked of his bretherne and other head officers of the monaſtery, for his enormities, and exhorted to a better trade of lyfe, but all was in vaine. Notwithſtanding, albeit he would not geue eare nor humbly obey their charitable exhortations, yet they did tolerate him very longe for his externalll ſeruice, which was very neceſſarie for them. For he was a ſingular good carpenter. This man was much geuen to dronkneſſe and other wanton pleaſures of diſſolutneſſe, and accuſtomed rather to ſit in his ſhopp both day and night, than to come to the church to ſinge or pray, or heare the trew worde of life with his bretherne, by which occaſion it happened to him, as men ar commonly wounte to ſaye: He that will not come of his owne accorde within the church dore, ſhall runne againſt his will to hell gates. For he being now ſtreeken with a very fainte deſeaſe, and brought to extremitie, called all the couent about him, and

A old prouerbe.

with

with much lamentation and deepe ſitghes, leeke a man damned already, beganne to declare vnto them, that he ſawe hell gates open, and the deuill drouned in a deape doungell thereof, and Caiphas and al the whole rablemẽt that put Chriſt to deathe, caſt in flaminge fier, hard by him: and next to them (oh, miſerable and wretched man that I am, ſaide he) I ſee a place of eternall perdition prepared for me. His bretherne hearing theſe wofull wordes exhorted him earneſtly to repent and be ſorie for his ſinnes, while he was yet alyue. Then he brought to extreme deſperation anſwered, No No. There is no time for me to amend my former life, eſpecially ſeing I perceiue my iudgement is paſt and fully complete already. With thoſe wordes he died without receauing the ſacrament. His bodie was interred in the formoſt parte of all the Abbaie, not one of all the whole couent durſt ſay maſſe for his ſoule, nor ſinge pſalmes, nor once ſay one Pater noſter for him. Oh howe farre a ſunder hath God ſeparated light and darkneſſe? The firſt bleſſed Martyr S. Steuen ready to ſuffer death for teſtimonie of the truthe, ſawe heauen gates open, and *Ieſus* ſtanding on the right hande of God. He to the ende he might more ioyfully die, fixed the eyes of his mind there before his deathe, where he ſhould be after: but this forſaied felow, blacke in ſoule, blacke in body, and blacke in all outwarde doinges, ſawe hell open, at the houre off his death, and perpetuall damnation prepared for the deuill and all that follow him. Againe to thentent that though his death were miſerable in deſperation, yet by his owne damnation he might geue other example to repent and worke their owne ſaluation in time, he ſawe his owne place and doungell prepared amongeſt ſuch caytyffs, as Cayphas and his complices were. This chaunced of late in the countrie of the Berniciens, and was by common talke blaſted all the countrie ouer: ſo that it ſtirred vp many to make quick confeſſion of their ſinfull actes and not to take dayes with God. Which God graunte it may

Acter. 7.

In Northumberland.

worke allso in such as shall reade this present historie.

Howe many churches of Scotland by the instant preaching of Adamannus kept the feast of easter after the catholique maner and howe he wrote a booke of holly places.

The 16. Chap.

AT that time a greate multitude of Scottes in Ireland, and many Britons in Britanny receaued by the singular gifte of God, the trewe manner of celebrating the feast of Easter, taught by the catholique church. For when as *Adamannus* a vertuous prieste and Abbott of all the mounkes and religious men, that were in the isle *Hu*, being sent Embassadour by the prince of his owne countrie to *Alfride* kinge of the Englishmen, and tarying a certain time in the countrie sawe the Canonicall rites and ceremonies of the church, and besides was sharpely admonished by the lerned that he should not presume to lyue contrary to the vniuersall church, nor in keping the feast of Easter, nor in any other decrees, what so euer they were, with his countrie men fewe in number, and dwelling also in one of the furmost corners of all the world, he so chaunged his minde hereuppon, that what so euer he had heard or sene in the englishe church, he most gladly preferred it before the custome and manner of his owne. For he was vertuous, wise, and very ready in the knowledge of holy scripture. After his returne therefore into the countrie he endeuoured diligently to reduce all the isle *Hu* to the brode beaten pathe of truethe, which he knew very wel, and had embraced with all his harte: but he was not able to bringe it to passe. Whereuppon he sayled into *Ireland*, and preaching there and shewing them with gentill exhortations the trewe and laufull obseruation of Easter, he wanne many that were not in the dominion of the saied Iland of *Hu* from errous to vnitie, receiued vniuersally of the catholike church, and taught thē to obserue the trewe time of Easter. This *Adamannus* whē the feast of Easter was now kept by his meanes in *Ireland* after the institution of

Catholike obseruations to be preferred.

Chri-

Christes catholique church, he returninge to his iſlande agayne and preaching to his bretherne in the monaſteryes this generall obſeruation, and kepinge of Eaſter as he had don before and yet being not able to compaſſe his purpoſe it fortuned he fell ſicke, and departed out of this worlde, before the yeare was complete and fully ended. And that by the greate prouidence of almighty God ſo diſpoſing it ſwetely: to the ende ſuch a vertuous man deſirous of vnity and peace, ſhould be taken hence to æternall life before eaſter came againe, for obſeruation of which feaſte he ſhould haue bene forced to much variaunce and diſcorde by ſuch as wold not embrace the truthe. This ſame vertuous man wrote a booke of holy places very profitable for the readers, which he lerned at the lectures and expoſitions of *Archwulf* a biſhop in Fraunce: who to ſee holy places and monuments went to Hieruſalem, and when he had wandred ouer all the lande of promeſſe, and had gone to *Damaſcum*, *Conſtantinople*, *Alexandria*, and other many iſles of the ſea, was driuen in his returne by tempeſt to the weaſt coaſtes of *Britanny*. Who within fewe dayes after reforting to that worthy ſeruaunt of our Sauiour Chriſtes *Adamannus* aboue mentioned, he was receaued with all kinde of humanitie and frendefull intertainement, ſpecially when he was knowen to be lerned in ſcripture, and ſkilfull in deſcription of holy places. For Adamannus ſo eſtemed him that he put in writing, what ſoeuer notable thing worthy of remembraunce the biſhop teſtified that he had ſene in thoſe holy places: and made a booke (as I ſaid) thereof profitable to many: but moſt of all to thoſe, which lye farre from the place where the Apoſtles and Patriarches liued, and knowe nothing of them but what they may picke oute with longe ſtudy and often reading. This boke Adamanus dedicated to *Alfride*, and by his liberality and charges, it was geuen to other inferiour perſons to be read, the author him ſelfe being rewarded

ded with many goodly giftes, and ſent to his country againe. Out of whoſe writings to gather ſome certain thinges, and place them in this our hiſtory I haue thought it good and profitable to the readers herof.

What thinges he mentioned in the ſame booke touchinge the place of the natiuitie, paſſion and reſurrection of Chriſte.

The.17. Chapter.

OF the place of Chriſtes natiuity he reporteth in this ſorte: Bethleem a city of *Dauid*, ſituated in a nartow and ſtreyt mounte, compaſſed with vallies of euery ſide, is a myle in lenght, from the weaſt to the Eaſt, very baſe and plaine without any toures or turrets. The walles are builded flatt without any battelments. In the eaſt corner there is as it were a denne not laboured of mā but framed of nature. The vtter moſt parte of it, is ſaied to be the place of Chriſtes natiuity, the innermoſt the maunger, where he lay. This denne couered ſomwhat farre inwarde with goodly precious marble, hath ouer the place where our Lorde was borne, a great church of the bleſſed virgin Mary builded vppon it. Of the place of his paſſion and reſurrection he wrote after this ſorte. As ye enter into the citie of Ieruſalem on the North ſide, to come to the holy places, ye muſt by ordre of ſtreetes firſt go to the church of Conſtantine which is called *Martyrium*, that is to ſaye, the Martirdome, or place where the witneſſe of our redemption was founde. This church the Emperour *Conſtantine* builded very gorgeouſly, becauſe our ſauiour Chriſtes croſſe was foūde in that place by his mother *Helena*: Going frō thence on the weaſt ſide you ſhall ſee * a church builded in *Golgotha* where that rocke is to be ſene, which bore Chriſtes croſſe and his bleſſed Body faſt nailed to the ſame, and beareth now alſo a mighty croſſe of ſiluer with a greate braſen whele hanging ouer it ful of lamps and torches. Within the cōpaſſe and place where Chriſtes croſſe ſtode, was a vaute cut out of the rocke: In the which vppon an aulter there made, maſſe is wonte to be ſaide

The place of Chriſtes natiuite.

* Of this church erected by Helena mother of Conſtantin, Paulinus Nolenſis maketh mention. *Epiſt.11.ad Seuerum.*

saide for honorable men that dieth, the dead corps standing with oute, in the strete. At the weast side of the same church, was also a rownde chappel of Christes resurrection, enuironned with thre walles, and borne vp with xij pillers, hauing betwixte euery walle, a fayre brode waye: which hathe with in his compasse and circuite thre aulters in three places of the midle walle, south, northe, and weast. This chappell hath eight doores, and places of entreaunce, directly ouer the three walles: of the which iiij. stande northeest. and iiij. weast. In the midle of this chappell was laied the rounde tumbe of our sauiour Christ cut oute of the rocke, to the toppe of which a man standing within, may reach with his hande. It openeth on the east side, and hathe that greate stone that was layed vppon, which vntil this day sheweth the print, and signe of the yron tooles with which it was hewed and cut. With in, euen to the very toppe all is couered with marble. The toppe it selfe al gilted with golde, beareth a greate golden crosse, vpon it. In the northe parte of that monument, Christes sepulchre was cut oute of the same rocke, and made seuen foote longe, and thre handfull higher then the pauiment. The coming in is on the south side: where continually day and night twelue ampes burne, fou re with in the sepulchre, and eight aboue in the right side. The stone which was put vppon the brimme of the sepulchre, is nowe clouen. The lesse parte notwithstanding standeth at the doore of the same sepulchre as an aulter foure-square. The greater parte standeth for an other aulter in the same churche in the manner of a quadrangle, couered with faire white clothe. The colour of the sayd sepulchre semeth to be white and read decently mixed together.

The deuotion of the Christians in Ieruſalem aboue a thousand yeres past.

Et erit sepulchrum eius glorio-sum. And the place of his buriall shall be glorious sayth the prophet. *Esaie. Cap. 11.*

VVhat he wrote of the place of Christes ascension, and the patriarches sepulchres.

The. 18. Chapter.

THe Author aboue mentioned writeth alſo in this wyſe touching the place of Chriſtes aſcenſion. The mounte Olyuete is as hye as the mounte *Syon*, but not ſo brode, nor ſo longe. There growyth no trees, but vynes and olyues: wheate and barlye, it bryngyth forth good ſtoore. The vayne and ſoyle of that grounde is not ſhryueled nor fleaten, but grene and full of graſſe. In the very toppe where Chriſt aſcendyd to heauen, ſtandyth a greate rounde church, with thre porches rownde in a circuite vawtyd and coueryd ouer. The ynner chapell hauing an aultar toward the eaſt, with a goodly frount in the top, could not be vauted nor coueryd ouer bicauſe the very place of Chriſtes aſcenſion might be kept open. In the mydle of which churche the laſt * prynte of Chriſtes feete left vppon earth, ar to be ſene, where he aſcendyd into heauen openinge aboue and ready to embrace hym. And although the earthe be fett away dayly of the Chriſtians, yet it remayneth ſtill and kepyth the very figure and prynte made with the ſteppes of his holy feete when he aſcended. Rounde aboute the print of thoſe bleſſed feete lyeth a braſen wheele, as hygh as a mans neck hauynge an entraunce and way in, vppon the eaſt ſide and a greate lampe hanginge aboue it in a pullye, whiche burneth day and night. In the weaſt ſide of the ſame church be eyght windowes, and ſo many lampes hanging in cordes directly ouer them. They ſhine thorough the glaſſe to Ieruſalem and their light is ſaid to ſtirre the hartes of all that behold and ſee it, with a certaine feruent zeale and compunction: At the day of Chriſtes aſcenſion euery yere, when Maſſe is done, there cometh downe from heauen a greate gale of wynde, and maketh all that ar in the churche proſtrate them ſelfes downe flatt vppon the grownd. Of the ſituation alſo of *Hebron* and monumentes of old auncient fathers there, he writeth in this ſorte. *Hebron* ſomtimes the chiefeſt cytie in al Kinge Dauids realme, ſhewing now only by her ruines howe princely and puiſſaunt

* VVho thinketh this incredible, lett him geue a reaſon of the pathe way by Saliſbury, called S. Thomas pathe by Clarengdon parke.

ſhe was in time paſte, hathe towarde the eaſt with in a furlonge the double denne, where the Patriarches ſepulchres ar enuironed with a fowre ſquare walle: their hedds turned toward the northe. Euery tumbe hath his ſtone. Al the thre ſtones of the patriarches being all whyte, ſquared as other ſtones are vſed in building of great churches. Adam lieth aboute the north ſide, and vttermoſt parte of the walle not farr from them, in an obſcure tumbe nor curiouſly wrought, nor workmanly ſett. There ar beſides baſe memorialls of thre ſimple weemen. The hill Mambre alſo is a mile from theſe monumentes, ful of graſſe and pleaſaunt flowres towarde the north, and in the top it hath a goodly champion and playne fielde. In the north parte wherof Abrahams Oke (which is nowe but a ſtumpe as hygh as ij. men can reache) is compaſſed rounde abowt with a churche. I haue thought it good for the profitt of the readers to intermingle in my hiſtorie, theſe thinges taken out of the Authors bookes and compriſed here in latin after the trewe meaning of his woordes, but more brieflie, and in fewer woordes. If any man be deſirous to knowe more of this matter either lett him reade the ſame booke, or that litle * abridgment which I drew owt of him but late.

*This abridgement is extant in the 3. tome of S. Bedes workes.

How the South ſaxons receaued Eadbert and Collan for their byſſhopps, the weaſt Saxons Daniel and Aldethelme for theirs: and of certaine writinges ſett foorth by the ſame Aldethelme.

The.19. Chap.

THe yere of the incarnation off Chriſte 705. *Alfride* kinge of Northumberlande dyed, the xx. yere of his raigne not yet fully expired. After hym ſucdeded *Ofrede* his ſonne, a child but eyght yeres olde, and raigned xj. yeares. In the beginning of his raygne *Hedde* byſſhop of the weaſt Saxons departed from this mortall life to immortal ioye: For vndoubtedly he was a iuſte man, one that lyued vpryghtlye in all pointes leke a good biſhoppe, and preached ſincerely leke a trewe paſtour, and that more of the loue of vertue naturally An. 705.

rally graffyd in him, then of any inſtructours by often readinge taught him. Furthermore, the reuerend father and worthy prelate *Pechtehlme*, (of whom we muſt ſpeake hereafter in place where he ſhallbe mentioned) who being but yet a deacon and younge monke, liued familiarly a longe time with his ſucceſſour *Aldethelme*, was wounte to tell vs that in the place where the ſaid *Hedde* died, for reward of his holy life many great miracles and cures were don: and that men of the ſame prouince vſed commonly to carry away duſt from thence and mingle it with water for ſuch as were deſeaſed and ſicke: that alſo the drinking and ſprinckling of the ſame did cure many ſicke men and beaſtes alſo. By which occaſion for often carying away of the ſacred duſt a great deepe pitt was made there. After his death, that biſſhopprick was diuided into ij. dioceſes. The one was geuen to *Daniell*, which he keapeth at this preſent: the other to *Aldethelme*, where he ruled the people very painefully for iiij. yeares. They were borhe lerned men ſkilfull in holy ſcripture and all eccleſiaſtical doctrine. *Aldethelme*, when he was prieſt, and yet but Abbot of the monaſtery of * *Mailsbury* wrote by the commaundement of the whole Synode of his countrye a booke againſt the errour of the Britons, for not keping the feſt of Eaſter in his dewe time, and doing many thinges beſides, contrary to the trewe obſeruation and vnite of the church. By reading of the ſame book he reduced many Brytõs ſubiect at that time to the Weaſtſaxons, to the catholike ſolemniſation of the feaſt of Eaſter. He wrote alſo a notable booke of virginitie, bothe in longe verſe and proſe, with doble paines, folowing the example of *Sedulius*. He ſet forth alſo many other workes. For he was notably well lerned, very fine and eloquent in his talke, and for knowledge as well in liberall ſciences, as in diuinite to be had in admiration. After his death *Forthere* was made biſhop in his place a man alſo much conuerſant in holy ſcripture. Theſe ij. hauing the gouuernaunce and whole rule

* In the borders of VVilſhere.

le rule of that dioceſe, it was determined by a decree in the Synode, that the prouince of South Saxons, which to that preſent day appertained to the dioceſſe of Wincheſter, where *Daniel* was biſſhoppe, ſhould haue a ſee and biſhopp of their owne ſeuerally. Whereuppon *Eadberte* Abbot in the monaſterie off that bleſſed biſhoppe *VVilfride* was made and conſecrated firſt biſſhopp of that dioceſe. After his death, *Ceolla* toke the biſſhoppricke vppon him: Who not paſt iij. or iiij. yeares paſt departing this life, the ſee to this day is vacant.

The dioceſes of Suſſex and Hãpſhere diuided.

Celſe foũded by Eadbert the firſt biſhop of Celſe in Suſſex by Chicheſter.

Howe Coenrede kinge of the Marſſhes, and Offa king of the Eaſt Saxons ended their liues in the habitt of religion, and of the lyfe and death of biſſhop VVilfride.

The 20. Chap.

THe iiij. yeare of Oſredes raigne, king *Coenrede* which kept the ſoueraintie in the countrie of Marſhes honourably for a tyme, did more honourably forſake it, and all his dominions. For vnder Conſtantine the Pope he went to Rome, and receiuing there the tonſure and habitt of a religious man, at the Apoſtles toumbes continũed in praying, faſting, and dealing of almes vntill his dying daye. Vnto this noble prince *Coenrede*, ſucceded kinge Edilredes ſon, which Edildred had the gouuernement of the ſame realme before him. There went with him alſo to Rome Sigheres ſonn king of the eaſt Saxons called *Offa*, (whome we mentioned before) a princely, and beautefull gentleman, and then in his firſt flowres and much deſired of his ſubiectes to remaine and rule among them. But he moued with leke deuotion and zeale as the other prince was, forſoke his ladye, his landes, his kinsfolke, and countrie for Chriſtes ſake, and the ghoſpell: that in this world he might receiue an hundred folde and in the world to come life euerlaſting with Chriſt. When he came to the holy places att Rome, he alſo was ſhoren into religion, in the which he paſſed the reſt of his life, and came to the viſion of the bleſſed Apo-

ſtles in heauen, as he had longe deſired before. The very ſelfe ſame yere that theſe ij. princes went out of Britannie, a worthy prelate and notable biſhopp, called *VVilfride*, died the xlv. yeare after he had ben made biſſhoppe, in the territory, called Wundale. And his body well cheſted, was caried to the monaſtery of Rhippon wher he had before liued, and with al honour, and ſolemnitie worthy for ſo noble a biſhopp was buried in Saincte Peters church at Rhyppon: Of whoſe life and behahauiour let vs briefly make mention what things were done returning as it were backe againe to that we haue ſpoke before.

Lib. 3. cap. 52.

The lyfe of biſhop VVilfrid the Apoſtle of Suſſex.

This *Wilfride* being but a childe was of ſuch towardneſſe and good nature, induced with ſo many goodly qualities, of ſuch modeſt and honeſt behauiour in all pointes, that all the elders and auncients did with a ſpeciall good loue reuerence him. After he was xiiij. yere olde, he more eſtemed a monaſticall, and ſolitarie lyfe, than all ſecular and wordly wealth. The which thing when he had communicated with his father (for his mother was departed to the mercy of God) he gladly condeſcended to his holly requeſtes and godly deſires, and exhorted him to perſiſte in that godly purpoſe, which he had entended. Hereuppon he came to the iſle *Lindisfarne* and there attēding vpō the monks, he diligētly lerned, and gladly practiſed, al pointes of chaſtity, and godlineſſe required in a ſolitarie and religious man. And becauſe he had a goodly pregnant witt he lerned ſpedely pſalmes and certain other bookes of prayers, being not yet ſhoren in or profeſſed, but well garniſhed with thoſe vertues, which far ſurmounted the outward profeſſion to witt of humility and obedience. For the which he was wel loued and eſtemed bothe of the elders, and alſo of his equals. When he had ſerued God certaine yeares in that monaſtery he perceaued by litle and litle being growen in iudgement, (as a wiſe younge man that could quickly fore ſee) the waye of trewe religion and vertue taught by the Scotts not to be alto-

Holy Ilond.

ge-

gether perfecte. Whereuppon he fully determined to make a voyage to Rome, only to see what rites and ceremonies were obserued there, as well of secular priestes as of religious persones. The which determination of his, after notice geuen to his Bretherne by preuy conference, eche man did well commēd it, and persuaded him to go forward in his good purpose. Incontinent coming to Quene *Eamflede* (who knew him wel, and by whose counsell and cōmendation he was receaued into that monastery) declared to her hyghnesse that he had an earnest and feruent desyre to visit the monuments of the holy Apostles. The Quene much delited with the younge mans good purpose and zele, sent him to Caunterbury to kinge *Ercombert* which was her vncles sonne requiring that it might please his highnesse to send him honorably to Rome: at what time *Honorius* one of the blessed Pope Gregories schollers, a man profoundly lerned in holy scripture, was Archebishop there. When this younge man lackinge nor good courage, nor lyuely sprite, had tarried there a space, and employed his diligence to lerne and commit to memory, that which he ouerloked, there repaired thither an other younge gentilman whose name was Bishop, and Christen name Benet, one of the nobles of Englande, desyrours to go to Rome, of whom I haue mentioned before. The kinge committed *VVilfride* to this younge gentilman and his company, with chardge that he shuld conduct him safe to Rome. When they came to Lyons in Fraunce, *VVilfrid* was stayd there by *Dalphine*, bishop of that city. The gentleman went on his iourney to Rome. The delight and pleasure, which the bishop had in *VVilfrides* wyse talke, aminable continaunce, ioly actiuity, and graue inuention, was the occasion why he was staied there. For that cause also he gaue him, and all his company frendfull intertainement as long as they continued there: and furder offred him the gouernement of a greate parte of Fraunce, the mariadge of his bro-

brothers daughter, (whiche was yet in the flower of her virginity,) brefely to adopte him for his heyr, if he wolde make his abode there. But he rendring lowly and harty thankes for so great courtesy and gentilnesse, that the bishop vouchsafed to shew vnto him being but a straunger, answered, that he was fully determined to an other conuersation and trade of lyffe: and therfore had forsaken his country, and taken this iourney to Rome. The which when the bishop heard, he sent him to Rome, with a guide to conducte him in the waye, and gaue him mony sufficient to beare his chardges, desyringe that at his returne he wolde remember to take his house by the waye. *VVilfride* with in fewe dayes after cominge to Rome, and occypuing him selfe in daily contemplation of heauenly thinges, according to his first determination fel acquainted with a notable holy and lerned man called *Boniface*, who was Archedeacon, and one of the Apostolike Popes counsellers. By whose instruction he lerned orderly the foure bookes of the Gospell, and the trewe counte of Easter, and many other godly lessons commodious and profitable to vnderstande the orders and disciplines of the churche, which he could not attaine vnto in his owne country. And when he had passed certaine monethes there, in godly exercise and study, he returned to *Dalfine* againe in Fraunce, and after he had tarried with him iij. yeares, he toke the inferiour orders of the bishop, and was so entierly loued of him that the bishoppe fully determined to make him his successour. But by cruel death he was preuented and *VVilfride* reserued to a bishoprike in his owne natyue country, England. For Brunechild Quene of Fraunce sent a power, and commaunded the bishop to be put to death: whom *VVilfride* his chappellain folowed to the place of execution, desyring to die with him, albeit the bishop did vtterly forbid him. But whē the executioners knew, he was a stranger and an English man borne, they spared him, and wold not put him to death,

with

with the biſhop. Wereuppon returning to England he was broúght to be in frendſhip and amity with kinge Aldfride. Who leke a good Prince had lerned to folow and reuerence the general ordinaunces and rules of the catholike church. And for that he perceaued this *VVilfride* to be Catholique, he gaue him ſtreytwayes a Lordſhippe, of x. tenements in *Stanford*: and within a while after a monaſtery with xxx. tenements in Rhippon: which he had geuē but latè to build an Abbay forſuch as folowed the *Scottes*: but becauſe they being put to liberty and choiſe, had rather departe thence then to receiue the trewe and Catholique celebration of the feaſt of Eaſter, and other canonicall rites and ceremonies after the cuſtome of the church of Rome, and ſee Apoſtolike, he gaue it to him, whome he ſawe better qualified both for lerninge and for vertue. The ſame time in the very ſelfe ſame monaſtery he was made prieſt by *Agilbert* biſhop of * *Geuiſſe* (of whom we ſpake before) at the inſtaunce of the Kinge, moſte earneſtly requiringe that ſo lerned a man ſhuld cōtinually follow his Courte, and eſpecially be his teacher and preacher. Whome not longe after when the Scottes ſecte was diſcloſed (as is a fore ſaid) and vtterly abandoned, he ſent to Fraunce by the counſell and aduiſe of his father *Oſwin*, when he was but xxx. yeres of age to be conſecrated and made biſhop by *Agilbert* then biſhop of *Paris*. With whom xj. other biſhopps aſſemblinge them ſelfes to conſecrate hym, did their dewty in that behalfe very honorably with all ſolemnities. But while he was yet beyonde the ſeas, *Ceadda*, a godly and vertuous man (as it is aboue mentioned) was conſecrated byſhop of yorke, at the commaundement of King *Oſwin*. Who hauing gouerned th e churche iij. yeares departed thence, and toke the cure and ch arge of Leſting Abbay. After him *VVilfrid* toke vphōim the biſhoprick of al Northūberland. Who afterwarde in the raigne of Kinge *Ecgfride*, was depriued of his biſſhopricke, and others conſecrated and put in

* The countre about Salisbury

Lib. 3. cap. 28.

Lib. 4. cap. 12.

his place, of whome we made mentionbefore. But when he had taken ſhipp to go to Rome, and pleade his cauſe before the Apoſtolike pope he was dryuen by a Sowthweaſt winde into *Freſlande*, where he was honorably receaued as well of the rude and barbarous people, as of the Kinge *Aldgiſle*. Where he preached alſo vnto them Chriſt and his ghoſpell, conuerting many thouſandes to the faith, and with baptiſme waſſhing away their ſinnes. Whereby he layed the fundation of Chriſtes ghoſpell in thoſe countries, which the Reuerend father and holy byſhopp *VVilbrord* perfited and finyſhed afterward. But when he had paſſed ouer a winter with this people newly conuerted to Chriſte, he went forwarde his iourny to Rome. When his cauſe was debated to and fro, in the preſence of Pope *Agatho*, and many other biſhopps, he was founde in proceſſe by all their iudgementes to haue bene moſt vniuſtly accuſed, and beſt worthy of that biſhopprick. At what time the ſame *Agatho* gathering a Synode at Rome of a 125. byſhopps againſt ſuch heretikes as held the opinion, that there was but one will and one operation in our Sauiour Chriſte, commaunded *VVilfride* alſo to repaire thither. And when he came he willed him to declare his faith and the faith of the countrie from whence he came, ſittinge amongeſt the other biſhops: Wherin when he and his country was founde to be Catholique, it pleaſed them amongeſt other things to haue this alſo put in the Actes of the decrees, the tenour wherof foloweth. *VVilfride* the vertuous biſhop of yorke, and appealinge to the ſee Apoſtolique for his cauſe, and by that full authoritie abſolued as well from certaine complaints laied to his chardge, as all other vncertaine quarels, and ſitting in iudgement in the felowſhip of a 125. biſhopps in this preſent Synod, hath confeſſed, for al the north partes of the iſles of Englande and Irelande, whiche ar inhabited with Engliſhe men, Britons, Scottes, and Pictes, the trewe and catholike faith, and confirmed the ſame with his ſubſcription. After his re-

The hereſie of the monothelites condemned.

The See Apoſtolique.

returne to Britanny againe, he conuerted the South saxons frō idolatrye and superstition to Christes trewe faith and religion. In the isle of Wight also he apointed certain to preach the word of God: and the seconde yere of kinge *Aldfrides* raigne, who had the soueraintye next after *Ecgfride*, receaued his see and bishoprick againe, at the instaunt requeste of the kinge. But fyue yeres after he was accused of the same king, and many other bishopps, and depriued againe of his bishopricke. Wherein vpon repairing againe to Rome, and obtaining lycence to pleade in his owne defence before his accusers, Pope *Iohn* and many other byshopps sittinge in iudgment, it was by their diffynitiue sentence concluded, that in some parte his accusers hadd falsly forged these malycious surmises against him. The Pope also wrote letters to the kinges of England *Edilrede* and *Alfride* requiringe them to see him restored to his bishopricke againe, because he was vniustly condemned. The reading of the decrees concluded in the fore said Synod assembled by Pope *Agatho* of blessed memory, kept but of late when he hym selfe was present in the cytie and resident amongest other bishops, did much furder his cause. For when the Actes of the Synode, as occasion was moued, were openly read ij. or iij. dayes before the nobylitie and greate assembles of people, by the popes commaundement, the protonotarie coming to that place where it was written, Wilfride the vertuous bishopp of yorke appealing to the see Apostolique for his cause, and by that ful authoritie absolued as well from certaine thinges layed to his chardges, as all other vncertaine quarells &c. As we sayed before, these wordes being read euery man was astonned and the protonotary ceasing, eche man inquired off other, what manner of man thys byshopp *VVilfride* was. Then *Bonyface* a counseller to the Pope, and many other whiche sawe hym there in Pope *Agatho* his tyme, made answere and sayd. He is the bishop which was accused of his owne cuntry men, and came to Rome to be

Bishopp VVilfride the Apostle of Sussex.

iudged by the ſee Apoſtolik, euen the very ſame which of late coming hither for the falſe accuſations of his aduerſaries, was iudged giltleſſe and innocent by Pope *Agatho*, after the cauſe and controuerſie was well examined of bothe parties, and thought to haue ben depriued of his biſhopricke againſt all lawe, and more than that hadd in ſuch honour and eſtimation of Pope Agatho of bleſſed memory, that he cōmaunded him to ſitt in the Synode which he aſſembled at Rome, as a man off a trew perfect faith and ſyncere minde. All theſe allegations being heard, the Pope and all that were preſent ſayed, that a man of ſuch authoritie which had bene biſſhoppe xl. yeares, ought not to be condemned, but once agayne diſchardged and quitted from the falſe accuſations and malicious ſurmiſes of his enemies, and ſent home againe with honou r to his countrie. With this iudgement returning towardes England, he fell ſodainly ſicke, when he came to Fraunce, and was ſo weakened, the deſeaſe growing vppon him more and more, that he could not ryde, nor kepe his horſe, but was caried in a bed by ſtrength of his ſeruauntes. Being thus brought to *Meldune* a citye in Fraunce, he lay iiij, dayes and iiij. nights as though he had byn dead. Only declaring by a litle breath, which he drewe very fayntly and ſhort, that he was a lyue. Thus continuing iiij. dayes without meate and drinke, as ſpeacheleſſe, and paſt hearing, he roſe the fifte daye, and ſate vppe in his bed, as a man awaked out of a deape ſleepe, and when his eyes were open, he ſawe a company of his brethern aboute him, ſome ſinging, ſome weaping, and fetting a litle ſigthe, aſked for his chaplyn *Acca*. By and by he was called. Who entring into the chambre, and ſeing his biſhoppe ſomewhat better amended, and able to ſpeake, he fell downe vpon his knees, and gaue thankes to God with all the company that was preſent. And when they had ſate together a litle while, and entred talke fearefully, of the high iudgements of God, the biſhop commaunded al to auoide the chambre

bre for an houre,and beganne to talke after this manner to his chaplin *Acca*.There appeared vnto me euen now a terrible visiõn,the which I wil haue thee heare,and concele withal vntill I know knowe furder the pleasure of almighty God, what shal become of me. A certaine man clothed all in white, stode by me,saying. I am *Michael* the Archangell sent hither for this only purpose,to deliuer thee from daunger of death. For our Lord hathe geuen the longer tyme to lyue for the earnest prayers, and lamentations,which thy scholars and bretherne here haue made,and also for the intercessiõn of the blessed virgin Marie his mother: Wherefore I say vnto the,that presently thou shalt be healed of this infirmitie and sickenesse, but yet be in a readynesse:for after iiij. yeares I will returne againe and visit the. Agayne, as sone as thou art returned to thy countrye, the greatest part of thy possessions, that haue ben taken away from the,thou shalt receiue againe, and ende thy life in tranquillitie and peace. Vppon which comfortable wordes the bisshoppe recouered to the greate ioye of all men, reioysing and praysing God for him. Thus going forward on his iourney he came to England. When the letters brought from the see Apostolique were reade, *Berechtwald* archebisshop and *Edilrede* sometimes kinge (but then made an Abbot) receiued him gladly in fauour againe. *Edilred* also entreating *Coenrede* whom he had made kinge in his place, to come and speake with him, requested him to be a good and gratious Lord to the saied bisshopp,which also he obtained. But *Aldfride* king of Northumberland which would not receiue him, died within a while after. By which occasiõn it fel out in the raigne of kinge *Ofred* his sonne,that in a Synode assembled by the riuer *Nid* after greate contention and reasoning in both partes, he was receiued into his church and bisshopprike againe with all fauour they coulde shewe him. So iiij. yeres space, to witt to his dying daye, he liued in peace, and died the xij. daye of October in a

monasterie, which he had in the prouince of Wundale vnder the gouuernement of Abbot *Cudbalde*. From whence by the handes of the couent he was caried to his owne monasterie in Rhyppon, and interred in the blessed Apostle S. Peter his churche harde by the aultar, towarde the Sowth side, as we signified before, and ouer him is written this epitaphe.

An Epitaphe vppon Bisshop VVilfride.

VVilfrid that worthy prelat, lyeth bodely in this graue:
VVho moued with godly zeale, to Christ this temple gaue.
And of the Apostle Peters name, S. Peters church did it call.
To whom the kayes of heauen Christ gaue, cheaf gouernour of all.
He guilted it with golde most fyne, and hanged it with scarlat roũd.
And sett vp there a Crucifix, of golde euen from the ground.
The foure bookes of Christes ghospell, in golden letters are wrote
At his cõmaundmẽt and charges eke, right worthy to read and note.
A couer for the same also of beaten golde he did fitt.
The price and valew was great, but his hart surmounted it.
Touching the course of Easter, in dew time to be kept,
Bicause by wronge tradition, many it ouerlept,
He taught the catholike order, all England thourough out,
Extirping the contrary errour, by authorite most stoute.
A numbre of religious men, he assembled in this place,
Instructing them vertuously in the holy Fathers race.
VVith miseries and perills eke much vexed of longe time,
And of his owne dere countremen charged with many a crime:
But when fiue and fourty yeares, he had kept a bishops state
To heauen he past his bretherns cause, with Christ for to debate.
And that with all alacrite, with mirth and ioyfull hart,
Now graunt o Christ that after his trace, we folowe thee on our part.

How Albine succeded the holy Abbot Adrian, and Acca the good bisshop VVilfride.

The 21. Chapter.

The

THE next yere after the death of that forsaid holy father which was the fifte of king *Osrede* his raigne, the Reuerend and worthy father *Adrian* Abbot, and coadiutour to *Theodore* (Bishop of most blessed memory) in preachinge the worde of God, passed oute of this transitory lyff, and was interred in his owne monastery, in our ladyes church, the one and fourtith yeare, after he was directed from Pope *Vitalian* and made coadiutor to *Theodore*, and the 39. after he came to Englande: Of whose profounde knowledge and lerninge amongest other thinges, this may be a sufficient testimony that *Albine* his schollar, who had the gouernaunce of the Abbay after his decesse, was so well practised in exercise of holy scripture, that he had greate knowledge in the greeke tounge, and did speake latin as eloquently without staggering or staying, as he did englisch, which was his naturall language. After the death of bishop *VVilfride Acca* his priest succeded in the bishoprik of *Hagulstad*, a man of a ioly courage, and honorable in the sight of God, and of men, who enlarged his Cathedrall church, dedicated in the honour of saincte Andrewe, and set forth the buildinges with diuers comely, and sightfull workes, and moreouer imployed all his diligence and endeuour to gather together oute of all places the holy Apostles and Martirs reliques, to the ende he might in honour of them builde certaine aultars a parte by them selues in litle chapels made for the same purpose, within the precincte and walles of the same churche. Besides he sought with al possible diligence the histories of their martyrdome and other ecclesiastical writers, and made vp a very large and worthy library. Moreouer he zelously prepared holy vessels, lightes, and other necessaries appertaining to the better furniture and adorninge of the church of God. Againe he sent for a cunning Musician named *Mabam* which was taught by the successours of Pope *Gregory* his schollars in Canterbury, to teach him and his clergy to tune

and

and ſinge. For the which purpoſe he kept him xij. yeares, to the ende he might partly teach them certaine verſes and ſonges of the church which they could not yet ſinge, partly by his ſingular conninge bringe in vre againe, ſuche ſonges and tunes as for lacke of vſe had ben quite, and cleane forgotten. For biſhop *Acca* him ſelfe was a very cunninge Muſician, wel lerned in holy ſcripture, ſounde and perfect in the Catholique faith, expert and ſkilfull in all orders, rules, and diſciplines of the churche, and ſo continued vntil it pleaſed God to rewarde him for his good zeale and deuotion. He was brought vp frō a childe in the moſt holy and vertuous prelate Boſa his clergy, then biſhop of yorke, and afterward comminge to *VVilfride* vppon hope of ſome better lerning, ſpent all his time in his ſeruice, vntil deathe arreſted him. He went with him alſo to Rome, and lerned many holy and neceſſary ordinaunces of the church, which he could not attaine vnto in his own countrye.

How Abbot Ceolfride, ſent to the kinge of Pictes, or Redſhankes, cunninge carpenters and workemen to builde him a churche, and an epiſtle with all touchinge the Catholique celebration of the feaſt of Eaſter and after what maner prieſts and religious men ſhould be ſhauen.

The. 22. Chapter.

THE ſame time *Naitane* kinge of the Pictes, which inhabit the Northe coaſte of Britanny admoniſhed by often meditation of holy ſcripture, abandonned the errour, which he and al his country had longe kept, touching the keping of Eaſter, and brought him ſelfe and al his ſubiectes to the catholike ſolemniſing and dewe obſeruation of the time of Chriſtes reſurrection. Which that he might bring to paſſe with leſſe difficulty, and more authority, he required ayde of the Engliſhmen, whome he knewe to haue framed their religion after the counterpaine and example, of the holy church

of

of Rome and ſea Apoſtolike. For he ſent ambaſſadoures to that Reuerend father *Ceolfride* (Abbot of the monaſtery dedicated to the bleſſed Apoſtles Peter and Paule, ſituated at the mouthe of the ryuer We re, and not farre from the riuer Tyne in a place called* *Ingiruum*, where he ruled with great honour and admiration next after *Benedict*, of whome we haue made mention before) deſyringe to receiue from him ſome earneſt and forceable exhortation both to perſuade him ſelf and alſo to confute all other which wold preſume to keape the feſt of easter after their owne fanſye and cuſtome, and not according to the ordinaunce of Chriſtes churche. He requeſted farder to haue inſtructions by his letters what maner of tonſure the clergy ſhould vſe. Notwithſtandinge he was partly already informed in many points requiſite for that purpoſe. With all he deſired to haue ſome conninge and expert woork men, to builde him a churche of great ſtone accordinge to the manner of building in Rome, promiſing to dedicat the ſame in the honour of ſainct Peter head and cheif of the apoſtles, and to folowe euermore with all his wholle realme the ordre and faſhion of the churche of Rome and ſee Apoſtolique: ſo farre forthe as men not knowing the Romayns tounge and farre diſtant from them might attaine to the knowledg thereof. Vpon ſight of theſe letters Ceolfride muche tendring his godly purpoſe and intent, ſent him ſuch cunnyng and expert artificers, as he required, and withall letters indighted, as it foloweth. To the right honourable, and moſte renouned Prince *Naitane*, *Ceolfride* Abbat ſendeth greting in our Lorde. The Catholik obſeruation of holy Eaſter, wherein you deſire to be inſtructed, right godly and renowned Prince, we haue gladly and diligẽly endeuoured to ſet forth vnto you in theſe preſents, according as of the See Apoſtolique we haue our ſelues ben informed and taught. Of whiche your zeale we thanke highly allmighty God, knowing well that when princes and Lordes of the earth

*Now called weimouth in which Abby vnder this Ceolfrid S. Bede was brought vp, and liued al daies of his life.

A lerned letter of the Abbat Ceolfride vnto Naitan kinge of the Peyghtes or Redſhankes.

do employ their ſtudy to lerne, to teache, and to obſerue the truth, it is a ſingular benefit and ſpeciall gift of God geuen vnto his Churche. And moſt truly ſpake a heathen philoſopher ſaying, that the worlde ſhould then be happy, when either kinges embraced philoſoply, or els philoſophers might beare the Soueraynte. Now if by the philoſophy of this world, knowleadg of the worlde might be hadd, where by the worlde might be beloued, how much the more ought ſuch as are cityzens of the heauenly countre aboue, and but ſtraungers in this worlde, deſire, labour, and with all meanes poſsible be ſuppliantes to God, that the higher power and charge they beare in this world, the more they applie them ſelues to harken after and vnderſtande the will and pleaſure of that highe Iudge, which iudgeth all, and bothe them ſelues obey gladly the ſame, and moue alſo all other committed vnto their charge, by their example and authoryte to fulfill and perfourme the ſame? To come therefore to the matter, wherein you require to be inſtructed, you ſhall vnderſtande, we haue in holy ſcripture iij rules ſett forthe vnto vs, by the which the true and iuſt time of ſolemniſing the feaſt of Eaſter is appointed, which by no authorite of man can be chaunged. Of the which rules, two were taught by God in the lawe of Moyſes, the third is ioyned in the ghoſpell by the effecte off Chriſtes paſsion, and reſurrection. For the lawe off Moyſes commaunded that in the firſt moneth of the yeare, and in the third weke of that moneth, that is from the fiftenth daye vntell the one and twentith, Eaſter ſhould be kept. And it was added by the inſtitution of the Apoſtles out of the ghoſpell, that in the ſame third weke, we ſhould tary for the Sonday, and in it celebrat our Eaſter. This triple rule if a man diligently note and obſerue, he ſhall neuer miſſe in the cownte of Eaſter. But if it be yower pleaſure, to haue euery particular poynte more pitthely and largely declared, it is written in *Exodus*, where the people of Iſrael ar commaunded to kepe the feaſt

A prouſe out of holy Scripture, of the Catholique obſeruation off Eaſter. *Exodi.* 12. 4.2. c. 18. This firſt moneth beginneth in the firſt moone after the *Aequinoctium.*

feaſt of Eaſter when they ſhulde be deliuered owte of Aegipte, that God ſaid to *Moyſes* and *Aaron*. *This moneth ſhalbe vnto yowe the begynninge of all monethes, and cheafeſt in the hole yere. Speake to all the children of Iſrael and tell them. The* x. *day of this moneth lett euerye man take a lambe, accordinge to their familiee and howſeholde.* And a litle after he ſaith. *And you ſhall kepe him vntill the* xiiij. *day of the ſame moneth. And all the whole multitude of Iſrael ſhall offer the ſame vp in ſacrifice at the euening*. By the which wordes it is euidēt, that in the obſeruation of Eaſter, though the fourtenth day of the firſt moneth be mentioned, yet it is not ſo mentioned that on that day Eaſter ſhould be kept, but in the euening of that daye. That is, that the lambe ſhould be offred, when the moone is fiften dayes olde, whiche fyftenth daye off the moone, is the begynning of the third weke of the monthe. And that it is the ſelfe ſame night of the xv. daie of the moone in which God ſtroke the Aegiptians, and deliuered the children of Iſrael, it appeareth by that he ſaithe, *Seuen dayes ye ſhall eate ſweete bred:* With which wordes alſo all the third weke of the firſt moneth is commaunded to be kept ſolemne and holye not only the firſt daye of the weke. And that we ſhoulde not thinke thoſe ſeuen dayes to be counted from the xiiij. to the xx. he added by and by. *The firſte day, there ſhall be no leauen bred in your houſes: VVhoſoeuer ſhall eate in any of your houſes any leauen bred, his ſoule ſhall periſhe out of the companye of Iſrael, from the firſt day vntyll the vij. &c. Vntill*, he ſaith: *For in the ſame daye* (he ſaith after) *I will bring and conducte your hoſte oute of the lande of Aegypte:* Firſt of all then. He called that the firſt day of ſweete bred, in the which he would conducte and bringe their hoſte out of Aegipte. But it is manifeſt that they were not delyuered oute of Aegipte the xiiij. daye, when the lambe was offred in the euening which night was properly called the paſſeouer but the xv. daye, as it is euidently written in the booke of numbers where we reade thus. *VVherefore when the children off*

Exodi. 12. a. 2.

6.

Exod. 12. c. 15.

17.

Nume. 33. a. 3.

Israel were gone from Rameſse the xv. daye of the firſte monethe, the nexte daye after they kepte the Paſseouer with a myghty power. Ergo the ſeuen dayes of ſwete bred, in the firſt of the which ſeuen the children of God were deliuered oute of Aegipte, muſt be counted (as I ſaid before,) from the beginning of the thirde weeke, that is from the xv. of the firſte moneth to the xxj. fully complete and ended. Now that the xiiij. daye is not numbred amongeſt theſe ſeuen, wher Eaſter beginneth, that which foloweth in Exodus doth euident declare. Where after it was ſaied,

Exod. 12. c. 17. *For in the vij. daye I will delyuer thy hoſte oute of the lande of Aegipte,* it was added ſtreytwayes. *And you ſhall keape holy this daye, from generation to generation after one perpetuall rite and ceremonye.*

18. *The xiiij. daye off the firſt moneth at the euening you ſhall*

19. *eate ſweete bredd vntill the euening of the xxj. in the ſame moneth: Seuen dayes ſhall no leauen bred be founde in your houſes.* Now who doth not plainly ſee, that from the xiiij. day to the xxj. be nott only ſeuen dayes, but alſo eight, yf the xiiij. day be reakoned for one. But if we will counte from the euening of the xiiij. daye to the euening of the xxi. (as the veritie of holy ſcripture diligently ſearched oute doth declare) we ſhall well perceiue, that the xiiij. daye ſo beginneth the feaſt of Eaſter in the euening, that all the whole weeke hath no more but vii. dayes and vij. nightes. Wherefore our propoſition is proued trew, wherin we ſaied that Eaſter muſt be kepte in the firſt moneth of the yere, and the thirde weeke of that moneth. And that is in dede truly ſolemniſed in the third weeke, the ſolennite whereof beginneth in the euening of the xiiij. daye, and is complete and ended in the euening of the xxj. daye. Now after that Chriſt our trewe paſchall lambe was offred vpp in ſacrifice, and had made the Sondaie (called amongeſt the auncient writers, *vna vel prima ſabbati,* one of the ſabothe, or firſte of the ſabothe) ſolemne and holy to vs for ioye of his reſurrection, the tradition of the Apoſtles hath ſo put this Sounday in the feaſte of Eaſter, that they

It is ſo called Act. 20. and Ioan. 20.

fully

fully decreed, nether to preuent the time of Easter in the olde lawe nor to diminiſhe any on daye, but commaunded according to the precepte geuen in the lawe, that the ſame firſt monethe of the yeare, the ſame xiiij. daye, and the ſame eueninge ſhould be expected and taried for. In which euening when it fell vppon the ſaboth daye, euery man ſhould take a lambe according to their families and houſeholdes, and offer him vpp in ſacrifice at the euening. That is to ſaye, all chriſtian churches through out the whole world (which all ioyned together maketh but one catholike church) ſhould prepare bred and wyne, for the myſterie of the fleſhe and precious bloud of that immaculate lambe, which tooke awaye the ſynnes of the world, and when all leſſons, prayers, rites and ceremonies vſed in the ſolemne feaſt of Easter were done, ſhoulde offer the ſame to god the father in hope of their redemption to come. For this is the ſelffe ſame night that the people of Iſraell were deliuered oute of Aegypte by the bloude of the lambe. This is the ſame night in whiche the people of God were delyuered from æternall death, by Chriſtes glorious reſurrection. In the morning folowing, being Sondaye, the ſolemne feaſt of Easter ſhould be celebrated. For that is the day, wherein our Sauiour, opened the glory of his reſurrection, appearing diuers times in that one day to his diſciples, to their vnſpeakeable comfort and ioye. This is the firſt daye of the ſwete bread of the which clere mention is made in the *Leuiticus*, wher we reade thus. *The xiiij. daye of the firſt moneth at euening is our Lordes paſſeouer and the xv. day of the ſame his ſolẽne feaſt of ſwete bred. vij. dayes ſhal ye eate ſweete bred: the firſte daye ſhall be moſt ſolemne and holye.* Wherefore if it were poſsible that the ſoundaye might alwaies falle vppon the xv. daye of the firſte moneth, that is to ſaye vpon the fifteneth day of the age of the moone, we might celebrate and keepe the feaſte of Easter alwaies at one time with the olde auncient people of god as we do in one faith, albeit they differ

The B. Sacrament is offred vp to god the father.

Leuit. 23. a. 5.

from vs in the kinde of externall ſacramentes. But becauſe the weeke dayes do not runne equally with the courſe off the moone, the tradition of the Apoſtles preached at *Rome* by S.Peter, and confirmed at *Alexandria* by the Euangeliſt Saint *Marke* his interpreter, hath decreed that when the firſt moneth is come, and the eueninge of the xiiij. daye of the ſame, the next ſounday alſo ſhould be expected and looked for from the xv.day to the one and twentyth off the ſame monethe. For in which ſo euer off thoſe it ſhall be founde, Eaſter ſhal be kept in the ſame. And that becauſe it appertaineth to the number of theſe vij.daies in which the feaſt of ſweete bred is commaunded to be kept. Wherefore it cometh to paſſe that our Eaſter neuer paſſeth the thirde weeke of the thirde moneth, nor ouer, nor vnder: but ether it hath the whole weke, (that is to ſay. vij. daies of ſweet bred according to the old lawe,) or at the leſt ſome of them. If of all them it compryſeth but one, to witt, the vij.daie which the holy ſcripture ſo highlye commendeth, ſayinge. *The vij.daye ſhalbe more ſolemne and hollye, and no ſeruil woorke ſhalbe done from morninge to eueninge*, no man can iuſtly reproue vs, and ſay we kepe not the Eſter ſoundaye (which we toke of the goſpel) in the third weke of the firſt moneth apointed by the lawe as we ſhuld do. Now thē ſeing the general cauſe which the Catholiques alleage for the obſeruing of this feaſt of Eaſter, is plainly ſet before your eyes, the vnreaſonable errour of thoſe which raſhly preſume to paſſe or preuēt with out any force of neceſſitie the time apointed in the lawe, is manifeſt for al men to eſpye. For they anticipate and preuent the time appointed in the lawe without any force of neceſſity, which thinke that Eaſter day muſt be kepte, from the xiiij. moone of the firſte moneth to the xx. of the ſame. For whereas they begynne the eue of that holy feaſt, from the eueninge of the xiij. it appereth that they appointe that day in the beginninge of their Eaſter wherof they finde no mētion in the law.

Leuit. 23.

The contrary opinion is refured.

And

And whereas they refuſe to kepe the Eaſter ſoundaye the xxj. daye, in it appereth truly that they exclude vtterly from their ſolemnity that day which the law cõmaundeth to be obſerued and had in memory with ioy and mirth aboue al other. And ſo they end their Eaſter after a peruerſe ordre keping it ſomtimes altogether in the ſeconde weeke, but neuer in the vij. day of the third weeke. Againe they which thinke they ſhuld kepe Eaſter from the xvj. day of the ſaide moneth to the xxij. day roue farre wide from the truth, and runne though an other waie, yet as farre out of the waie, as the other did, falling (as the common prouerbe ſayth) in to the greate gulff, and ſwalloing ſandes of Charibdis, while they ſeeke to eſcape the dangerous ſtraites of Scilla. For wheras they teach, that we ſhulde beginne frgm the riſing of the xvj. moone of the firſt moneth (that is from the eueninge of the xv day) it is manifeſt, that they vtterly ſeclude from their ſolemnity, the xiiij. day of the ſame moneth, which the law doth principally and before the reſt commend: ſo that they ſcarſe come to the eueninge at all of the xv. day in the which the people of God were deliuered out of the bondage of Aegipt, in the which our ſauiour Chriſt delyuered the worlde from ſynne by ſheding his precious blud, in the which he being buried, put vs in comfort and hope of reſurrection and æternall reſt after deathe. And theſe men by occaſion of their former errour, falling in to an other in puniſhment of the firſt, whereas ſometimes they kepe their Eaſter in the xxii. day of the ſaied moneth, they do expreſſely paſſe the bondes of Eaſter commaunded in the lawe. For in the euening of that day they beginne their Eaſter, in which euening they ought by the lawe cleane to haue ended and finiſhed their Eaſter. Againe by this meanes they make that day the firſt daye of Eaſter, which in the lawe is not mentioned at all: to wit, the firſt day of the fourth weeke. And both theſe ſortes of men are deceaued not only in counting the age of the moone, but alſo

in finding out of the first moneth. The debating of which matter is more tedious and lōg, then that either it can or may be cōprised in an epistle. Only this I say, that the time being ones certainly knowē whē the day is as long, as the night, and the night as the day, at the spring time of the yere, it may infallibly be foūde, which ought to be the first moneth of the yere after the accōpt of the moon, and which ought to be the last. In the spring the day is as longe as the night, and so the night as long as the day after the opinion of all lerned men in the East, and specially of the Aegiptians which beare the price for calculation before all other Astronomers * the xii. calendes of Aprill, as we also haue had experience by triall of the dyall. Whatsoeuer moone therfor is at ful befor the day and night be of one lēght being xiiii. or xv. dayes olde, that mone pertaineth to the last moneth the yere befor, and therfor is not meet or conuenient for the feast of Easter. But that mone which is at full either after the day and night be of one and equal lenght, or in the very pointe of that equalitie, in that doubtlesse (because it is the full moone of the first moneth) we must vnderstand that the olde aūcients wer wount to kepe Easter, and that we ought to kepe ours in leeke manner, when the Sondaie cometh. That it shuld be so, this reason semeth somwhat to enforce: In Genesis it is written that God made ii. great lights the greater to rule the day, and the lesser ouer the night: or as some other translation hath, the greater light was made to begynne the day and the lesser to beginne the night. Therfore as at the first beginning, the son rising from the full middest of the East made by that his rising, the equalite of day and night in the beginning of the yere: and as the moone in the very first day of the worlde the son going downe, folowed also at the full, rising in the midst of the East: so euery yere in leeke manner the first moneth of the moone must be obserued after the same rate: so that she be not at the full, before the day and night

* The xxj. daie of marche.

Gene. 1.

be of one length but either on the very same day (as it was at the first creating of the worlde) or when it is paste. For if the ful mone go but one day, befor the day and night be of one length, the former reason proueth manifestly that the same mone must not be ascribed to the firste moneth of the yere, but rather to the laste of the yere that is past: and for that consideration not meete nor conuenient for the solemnisinge of Easter daye. Els in one yere we should haue ij. Easters. Now if it like yow to heare also the mysticall reason hereof, this it is. In the firste moneth of the yere, (which is called *mensis nouorum*, that is, the * moneth of new springe) we are commaunded to kepe the feaste of Ester, because our hartes and mindes being renewed toward the loue of heauenly thinges, we ought to celebrate and honour the mysteries of Christes resurrection and our redemption. We are cõmaunded to keepe the third weeke of the same moneth, first because Christ him self promised vnto vs before the lawe, and in the time of the lawe, came in the thirde age off the worlde in the time of grace, and was made our Easter, and passeouer. Secondarely becawse he risinge from deathe the third daye after his bitter passion vpon the crosse, woulde haue that daye to be called the daye of our Lorde, and all Christen men to kepe the feast of Easter yearly the very same day in honour of his glorious resurrection. The thirde cawse is, because we do then truely keepe this solemne feast, if we endeuour to the vttermost of our power to make our passeouer (that is to saye ower passage owte of this wordle to God the father) with the triple knot of faith, hope, and charytie. After the equalite of the daye and night we are commaunded yet to tary for the full moone of the moneth in which Easter falleth, to thend that first the sonne may make the day longer then the night, and afterward the moone also may appeare to the world in her full light, to signifie vnto vs, that the son of righteousnesse, in whose beames is our saluation, that is to say our Lorde

* The moneth of Aprill.

* Dies Dominica.

Iesus Christe by the victory and triumphe which he had in his resurrection, hath ouercomed the darkneſſe of deathe, and ſo aſcendinge to heauen hath repleniſhed his churche: (whiche is ofte ſignified by the moone) with the inwarde light of his grace, by ſendinge downe the goly ghoſte. The which ordre of ower ſaluation the prophete beholdinge, ſaid, *Eleuatus eſt ſol & luna ſtetit in ordine ſuo.* The ſonne is lyfted vppe, and the moone ſtode in her ordre. They therefore which contendeth that the full moone of the moneth in which Easter ſhould fall may come before the Son maketh the daye and night of equall length, as they diſagree in the celebration of moſt high and greate miſteries from the doctrine of holy ſcripture, ſo they ſeme well to agree with them, which truſt to be ſaued with owt the preuenting grace of Christe. Which in dede preſume to teache that man myght haue had perfecte iuſtification, though Chriſt the trewe lyght had neuer ouercomed the blyndneſſe off the world with his painefull death and glorious reſurrection. To conclude therefore, we about the equinoctiall ſpringe, when the day and night be of one length, and when the full moone of the firſte moneth orderly folowing the ſame (that is to ſaye) after the xiiij daye of the ſaid moneth is fully expired (the obſeruation of all which tymes is commaunded in the lawe) do expecte yet in that thirde weeke (accordinge as in the ghoſpel we lerne) the next Sonday folowing, and then we keepe the ſolemne feaſte of Eſter: And that to thende we may teſtyfie by ower doings, that we cellebrat not this ſolemnytie with the old fathers, in remembraunce that the children off Iſrael had the harde yoke of bondage ſhaken from their neckes in Aegipte, but that we woorſhipp with deuoute faith, and perfecte charitie the redemption of all the world, prefigured in that deliuerance off gods old people owte of thrauldome, and fully ended in Chriſtes reſurrection: to thende we may ſignifie that we reioyſe in the aſſured hope of ower reſurrection, which we beleue ſhalbe

He meaneth the Pelagians

on the ſame Sonday alſo. This accompte of Eaſter, which we haue here declared vnto you to be folowed, is compriſed in the compaſſe of xix. yeres, which of late, that is to ſaye in the Apoſtles time, beganne to be obſerued in the churche, eſpecially at Rome and Aegipte, as I haue ſpecified before. But by the induſtry of *Euſebius*, who of the bleſſed Martyr *Pamphilus* hathe his ſurname, it is more playnly and diſtinctly ſet in ordre: So that, where as before the biſhop of Alexandria was wonte euery yeare to ſend abrod to euery particular church the true time of the Eaſter that yeare to be obſerued, now from hence forth the courſe of the full moone being brought in to this order, and certainly tried out, euery church by it ſelfe can finde it without failing. This counte of Eaſter (ſo diſtincted by *Euſebius*) *Theophilus* biſhop of Alexandria made to ſerue for one hundred yeres, at the requeſt of *Theodoſius* the Emperour. Cyril his ſucceſſour made it for 95. yeres more, compriſing it in v. circles of the ſaied compaſſe of 19. yeares. After whome *Dioniſius* the yownger added as many circles in leeke ordre and ſtyle whiche reached euen to ouer tyme. The which now approching nigh to the date and terme prefixed, there is nowe adayes, ſuch ſtore of calculatours, that in our churches through owte all England there be many, which can by the olde preceptes of the Aegiptians, (which they haue lerned and committed to memory) extende and drawe forthe the circle and courſe of Eaſter, in to as many yeares, as them liſteth, euen to the numbre of 532. yeares. Which number of yeares being expired, all that appertaineth to the courſe of the ſon, moone, moneth and weke returneth into the ſame ordre it did before. The calculation or directory of which time, we haue not at this preſent ſent vnto you, becauſe demaunding only to be inſtructed of the reaſon and cauſe of this time of Eaſter, it ſemeth you are allready informed of the time it ſelfe. Hauing now hetherto breſly and compendiouſly ſpoken con-

The inuention of the golden number.

cerning the dew obseruation of Easter, accordinge to yower highnesse requeste, we exhorte you most humbly to prouide that your clergy haue the same tonsure which the church doth receiue and vse as most agreable to the Christian faith: wherof you required also our letters. We know right wel that the Apostles were not shauen all after one sorte. Neither now the whole catholique church as it agreeth in one faith, one hope, and one charite towardes God, so vseth also one and the self same order of tonsure. Againe that we may consider the time befor vs, to wit, the time of the holy patriarches, Iob a perfect patterne of patience, when his tribulation and aduersite beganne, shore his head. Wherby we learne that in time of prosperity he was accustomed to lett his heare growe. Yet *Ioseph* a trewe teacher and practiser of chastity, humility, piety and al other vertues, is written to haue bene shauen, when he came out of preson. Wherby it appeareth that in prison for the tyme of his induraunce he was wounte to remaine with longe heare nor clipte nor shorne. Lo here two vertuous and godly men who inwardly in hart and mind wer one, shewed yet in outward behauiour some diuersite and contrariete. But though we may boldly saye that the diuersite of ecclesiasticall tonsure hurteth nothing at all such as haue a pure faith in God, and perfecte charitie towarde their neighbour, especially seing we reade no controuersie betwene the catholike writers, touching the differēce and diuersitie of shauing, as ther hathe bene for the celebration of Easter, yet notwithstanding amongest all kynde off tonsures which we finde to haue ben vsed or in the church, or vniuersally amongest all other men, I may well saye, that none is rather to be folowed and receaued of vs, than the very same, which he ware on his head, to whom Christ saied after he had confessed him to be the sonne of God. *Thou arte Peter, and vpon this rocke I will builde my churche, and hell gates shall not preuaile against it. To the will I geue the kayes of the kingdome of hea-*

Matt. 16.

uen.

uen. And contrarywise we may well beleue, that none is more to be abhorred and detested of all faithfull men, than that whiche he had to whom desiring to bye the grace and gifte of the holye ghoste with monie, saincte Peter saied. *Thy mony perisshe with the, because thou thinkest the gifte of God may be obtained with monye. There is no part, nor felowshyp for thee in the ministerye of this worde.* Act. 8. And truly we are not shauen or clipte rounde for that consideration onely, that saincte Peter was so shauen. But because he was so shauen in the remembraunce of Christes passion, therefore we also desiring to be saued by the merites off the same passion, do beare vppon the toppe of our crowne, (beinge the higheste parte of our bodye) the signe of Christes passion as Peter dyd. For as euery congregation of faithfull men which by the death of him that quickeneth and relyueth them, is made in very dede a holy congregation, commonly accustometh to beare the signe of the crosse in their forhead, that by the diuine power of the same they may be defeded from all assaultes of the deuill, and may by often remembraunce and admonition of it, be instructed howe they ought to crucifie the flesshe with all her sinne and concupiscence, so in leeke manner it behoueth them, which either being made by vowe monks, or by profession of the clergy, do binde them selfes more streytly with the bridle of continency for Chistes sake, to beare in their head by clipping, the fourme of a crowne, as our mercifull Sauiour caried vppon his precious head, at the tyme of his passion a crowne of thorne, to the entent he might thereby carie yea and carie awaye the thornes and briers of our sinnes. To the end also they may protest vnto the worlde, enen by their open head, that they are ready and gladde to suffer all mockery, irrision, and obloquy for his sake. Last of all to testifie, that they looke for the crowne of æternall glorie, which God hath promised to all that loue him, and that for the purchasing of this, they contemne all wordly shame and wanton we-

They did beare the signe of the crosse in their forehead which vsed to blesse them selues therewith.

althe. But touching that faſsion of ſhauinge which *Symon Magus* ennemye of Chriſtes faith vſed, who dothe not euen ſtreyte at the beginning deteſt and abhorre it with all his magyke? Which to outwarde ſight ſemeth to haue the leekneſſe of a crowne in the ouermoſt parte off the head, but when a man cometh nere and beholdeth the hinder parte, he ſhall finde that which ſemed to be a crowne, to come very ſhort thereof. And truly ſuch manner as it is voide of Chriſtian conſiderations, ſo for Symons ſecte it is very conuenient. Who in dede by their ſimoniacall hypocriſie ſeme in this life to certain deceiued perſons worthy the glorye of euerlaſting ioye, but in the lyfe whiche foloweth the diſſolution of this bodye, ar not only depryued of all hope of the crowne of glorie, but (which is more) are condemned to euerlaſting tormentes and payne. And here tuly I would not your highnes ſhoulde thinke that I proſequute and debate this matter ſo largely, as though I iudged them worthy to be condemned which vſe this manner of ſhauinge, yff they tender in hart and dede the vnytie of Chriſtes catholique churche. Nay I boldly proteſt, and affirme that many of them haue bene vertuous and holy men. Of the which *Adamannus*, prieſt and Abbot of the Columbines is one. To whom amongeſt all other thinges, when he was ſent in embaſſie, for his owne countrie to kinge *Alfride*, and as he paſſed was deſyrous to ſee our monaſterie, and ſhewed in his behauiour and talke, much wiſdome, humilitye, and godlyneſſe, I ſaied theſe wordes vnto him. I beſeke you good brother. Why do you, beleuing that you ſhall paſſe hence to a crowne of lyfe that hath no ende, weare in your head the proportiō and fourme of a crowne, which hath an ende, ſeming in behauiour to be contrary to your faith? And if you ſeke the felowſhipp off S. Peter, why do you follow that manner of ſhauing, which he vſed whom S. Peter did excommunicate and deliuer to the deuil, and do not rather ſhewe that you loue entierly with al your

harte

harte his habite, with whom you desire to lyue in eternall blysse? Knowe you for a suerty my derely beloued brother (quoth he) that albeit I vse the same fasshion of shauing which Symon Magus did after the custome and manner of my country, yet I vtterly detest and abandone the vnfaithfulnesse and infidelyty of Symō Magus and desire with al my hart to follow the steppes of the most blessed head of the Apostles S. *Peter* so farre forthe as my poore habilitie wil serue. To that I replyed and saied. I beleue it is so in very dede. Yet it may be a more manifest declaratiō, that you embrace euen frō the bottom of your hart al that the holy Apostle Peter taught, if you kepe that outwardly which you knew was vsed of him generally. For I thinke your wisdō do easely iudge it most conuenient vtterly to seclude frō your presence and face (dedicated to God) the habit, proportiō, and figure of his coūtinaunce, whō you abhorte with all harte, and minde. And contrariwise as you desyre to folow his steps and counsell, whome you looke to haue as a patrone before God the father, so it besemeth you to follow his outward behauiour. This for that time I spoke to *Adamanus*. Who after well declared how much he had profited by seinge the ordinaunces and rules of our churche. For after his returne to Scotland he reduced by his preaching many of the same cuntry, to the catholique obseruation of Easter. Albeit he coulde not reduce the monkes that liued in the Iland Hij (where he was Abbat) thereto as yet. He thought also to redresse the māner of ecclesiasticall tonsure amongst them, if his authority could haue preuailed. And I nowe also (most puissant prince) do exhorte you to endeuour with all the country, where the kinge of kinges, and lorde of lordes, hathe geuen you the souerainte, to obserue and kepe all that agreeth with the vnity of Christes catholike and Apostolike church. So it will come to passe, that after you haue had dominion and rule here vpon earth, the primat and head of the blessed Apostles will gladly open to you

and

and yowers the gates of heauen to reſt with the holy angells, and other dere frẽdes of God. The grace of God, of our Euerlaſting kinge and lord preſerue you (moſt derely beloued ſonne in Chriſte) and graunte you longe proſperous raigne to our quietneſſe and peace. When this epiſtle was reade in the preſence of kinge *Naitane*, with many other lerned men beſides, being truly tranſlated into the kinges natiue tounge, by them which did well vnderſtande it, he much reioyſed at that exhortation as ſome make reporte: euen ſo much that riſing from the place where he and many of the nobility were ſate, he fell downe vppon his knees, and gaue God thankes, that he had deſerued to receiue ſuch a benefit out of Englande. And treuly, ſaied he, I knewe before that this was the trewe celebration and kepinge of Eaſter: but nowe I do ſo well knowe the cauſe and reaſon, why it ſhuld be ſo obſerued, that me thinketh I had no knowledg of it at all before: wherfore I profeſſe and openly proteſt before you all, that ar here preſent, that from henceforth I and all my people, wil kepe the feaſt of Eaſter at the time which is here deſcribed. I thinke it good alſo that all prieſts and religious men in my realme ought to receaue this kinde and manner of ſhauing, which we haue heard to be very reaſonable. And without any furder delaye by his princely authority he performed that which he ſpoke. For forthwith the accompte of xix. yeres, were ſent abrode by a publique edicte, to be copied oute, lerned, and obſerued through out al the prouinces of the Pictes: the erroneous accomptes of 84. yeres altogether blotted oute. All prieſtes and religious men had their heads ſhauen rounde after the trew ſhape aud figure of a crowne. And all the whole country being well reformed, was glad that they were reduced now to the diſcipline and ordre of ſaincte Peter, (primate and head of the Apoſtles) and committed as though it were to his patronage and protection.

This accompt is now called the golden numbre.

How the monkes of Hij with other monaſteries vnder their iuriſdiction beganne at the preaching of Egbert to kepe Eaſter after the canonical

nonicall ordonaunce of Christes church.

The 23. Chapter.

NOt longe after the monkes of Scotland which inhabitt the isſland *Hij* with al other monaſteries vnder their iuriſdiction were brought by gods great prouidence to the canonicall obſeruation of Eaſter, and ryght manner of eccleſiaſticall tonſure. For the yere after Christes incarnation, 716. when *Coenrede* toke the gouuernaunce and ſoueraryntye off Northumberlande after *Ofrede* was ſlayne, the derely beloued of God and honourably of me to be named, the Father and prieſt *Ecgbert* cominge vnto them owt of Irelande was honourably receiued and ioyfully intertayned of them. This *Ecgbert* beinge diligently heard of thē as one that had a ſingular good grace in preachinge and that practiſed in lyfe with much deuotiō, which he taught openly in their congregation, dyd chaunge by godly exhortations and aduertiſements the olde tradition of their forefathers. Of whom we may verifie that ſaying of the Apoſtle, *Aemulationem dei habebant ſed non ſecundum ſcientiam*. They had an earneſt deſyre to folow God, but not accordinge to knowleadge. And he taught thē by one appointed compaſſe (which ſhoulde be perpetuall) to kepe the chefe and princypall feaſt after the Catholique churches inſtitution, and manner of the Apoſtles. The which appeareth to be done to by the great goodneſſe and infinit mercy of God: that becauſe the countre which had the knowleadge of God, and his holy worde dyd freely and gladly communicate the ſame to engliſhmen, ſhoulde them ſelues afterward come to a more perfect trade of life, then they had before by the helpe and inſtruction of Engliſhmen alſo, now aſſociated and allied vnto them. As contrary wiſe the Britons which woulde not ones open their mouthe to teache the Engliſhmen the knowleadge of Chriſt, which they had before receiued, are nowe hardned in blindneſſe, and halte allwaies from the right waie of truthe, neither vſing the eccleſiaſticall

An. 716.

Rom. 10.

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The wordes of Venerable Bede folowing after the abridgement of this whole hiſtory, in the 3. Tome of his workes, which we haue thought good to place here at the ende of the Hiſtory it ſelfe.

THIS much touching the eccleſiaſticall hiſtory of the Britons, and eſpecially of the engliſh nation, as I could lerne by the writinges of my aunceters, by the tradition of my elders, or by my owne knowleadg, I haue by the helpe of God, brought vnto this order and iſſue, I *Bede* the ſeruaunt of God, and prieſt of the monaſterie of the bleſſed Apoſtles Peter and Paul at Weimouth. Which being borne in the territorie of the ſame monaſtery, when I was ſeuen yeares of age, I was deliuered by the handes of my frendes and kinſfolkes to be brought vp of the moſt Reuerend Abbat Benet, and afterward to Ceolfrid. From the which time, ſpending all the daies of my life, in the manſion of the ſame monaſtery, I applied all my ſtudy to the meditation of holy ſcripture: and obſeruing withal the regular diſcipline, and keping the daily ſinging of Gods ſeruice in the church, the reſt of my time, I was delighted alwaies, to lerne of other, to teache my ſelfe, or els to write. In the xix. yere of my age I was made deacon, and in the xxx. yeare Prieſt. Bothe which orders I receaued by the handes of the moſt Reuerend biſhop Iohn of Beuerlake at the commaundement of Ceolfrid my Abbat. From which time of my prieſthood vntell the yere of my age lix. I haue vpon holy ſcriptu re for my owne inſtruction and others partly breſſly noted and gathered what other holy fathers haue writen, partly I haue at large expounded after the maner of their interpration and meaning.

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29.			Infidels.	Infidels.
			Ilelurya.	Alleluya.
29.	a	25	aut.	and.
30.	a.	6.	vvõh.	vvhõ.
41.	a.	28.	conſuſhip.	conſulſhip.
74.	b.	3.	Oure.	Ouer.
75.	a.	Mar.	good.	golde.
88.	b.	16.	recei.	receined.
		6.	is is,	is.
		Mar.	verbe.	prouerbe.
90.	a.	30.	by by.	by.
95.	a.	Mar.	vvde.	vvorlde.
99.	a.	10.	elemency.	clemency.
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106.	a.	20.	can he.	can he not
112.	b.	27.	tis.	this
129.	a.	1.	for.	for.
134.	a.	24.	hymnes.	hymnes.
151.	b.	23.	to.	do.
160.	b.	23.	generati.	generation.
177.	a.	9.	for ſuch.	for ſuch.

FINIS.

A FORTRESSE OF THE FAITH

First planted amonge vs englishmen, and continued hitherto in the vniuersall Church of Christ.

The faith of which time Protestantes call

PAPISTRY.

By THOMAS STAPLETON
Student in Diuinite.

Melius erat illis non cognoscere viam iustitiæ, quàm post agnitionem retrorsum conuerti ab eo quod illis traditum est sancto mandato. 2. Pet. 2.

It were better for them neuer to knowe the waie of righteousnesse, then after the acknowleadging thereof to reuolte backe from the holy commaundement deliuered vnto them.



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